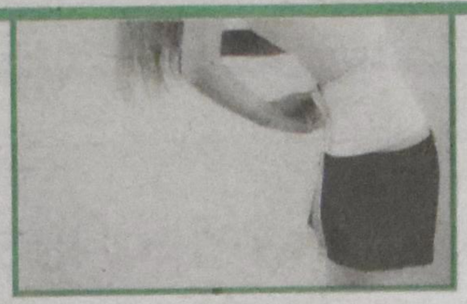
How to feed the world
PAGE 4

The desire to be heard
PAGE 9



Measuring self-esteem
PAGE 10

Former CC columnist in Cambodia
PAGE 20

Dec11
REDEEMER COLLEGE LIBRARY
777 GARNER RD E
ANCASTER ON L9K 1J4

REDEEMER UNIVERSITY COLLEGE LIBRARY
CHRISTIAN COURIER
PER/BX/9401/.C36
MAR 21 2011

PM# 40009999 R9375

ublication | March 14, 2011 | NO. 2808 | $2.00
christiancourier.ca

CHRISTIAN COURIER

Libyan-Canadians pray for Quaddafi's end

Angela Reitsma Bick

ONT. – When Khalid left Libya on a scholarship, Col. Muammar Quaddafi had already been the Head of State for 13 years. Khalid met and married Fadima in Canada, and – because of Quaddafi – decided to stay. Today Khalid and Fadima are gripped with horror by the escalating events in Libya. Like most immigrants to Canada, the couple maintains close ties with their country of origin. They have asked for anonymity to protect family members in Libya, whose lives are in danger from joining the anti-government protests. Most have not had media access since February 15, but they're able to communicate overseas through the internet. *Christian Courier* spoke with Khalid and Fadima from their home in Ontario, where they have lived for 29 years.

Do anti-government protesters represent the majority of Libyans?

Yes. Most of the population of Libya supports the cause of the revolution. They would rather die than have Quaddafi stay in power.

How have events in Egypt influenced Libya?

We say that Egypt is the mother of the Arab countries, the heart. As you know Libya is between Egypt and Tunisia. I am so happy that this is happening in Libya, but I knew even before it started it would be a massacre. It is not like Egypt or Tunisia, because Libyans are dealing with an animal.

Don't forget that for a long time, Libyans have been scared. They have never been able to speak against Quaddafi or they are killed. So when things started in Egypt, the people in Libya got brave. They said, "Why should we be living this life?" They were motivated by Egypt's revolution.

Libyans wave the former royal flag. AP

But Egypt's president was more willing to negotiate. He interacted with the rest of the world. Quaddafi doesn't interact with the rest of the world, so it's very difficult to convince him to step down or to stop the bloodshed.

See **Libya** *on page 2*

Canadian troops prepare for Afghan withdrawal

David Bakker

OTTAWA, Ont. – Canada's combat role in Afghanistan will be over in a few months, marking the end of a decade-long commitment to creating and maintaining security in that country. The role that Canada has undertaken in Afghanistan has been a departure from the standard peacekeeping operations that Canadians have been involved with for the past 60 years. Instead of deploying to keep warring factions from fighting each other, as in Cyprus and the Golan Heights, Canadian troops have been actively involved in the suppression of Afghan insurgents. Kandahar will no longer play host to Canadian troops after this summer. The majority of Canada's 2,800 troops will return to Canada this July. Approximately 1,000 soldiers will remain in a training and advisory role for the fledgling Afghan army and police forces. Canada's 1,000 troops will be based out of the relatively safer Kabul, the Afghan capital where Canadian troops were based between 2003 and 2005.

But the Canadian soldiers returning this July will have to fight another enemy before they can arrive safely in Canada. With a solid deadline so close, the soldiers will have to struggle to maintain their focus in a time when their minds may wander to thoughts of home and loved ones. Losing focus in the combat zone can result in complacency that is dangerous for all involved. The importance of maintaining an alert edge will be greater than ever during the summer season, when the fighting is fiercest in comparison to the quiet winter. One Canadian soldier, on tour in Kandahar from the summer of 2008 to spring 2009, describes getting "attacked sometimes as many as three times a day, and subsequently . . . capturing or killing a lot of enemy fighters."

EDMONTON JOURNAL

Canadian soldiers fly out of Edmonton in one of the last Afghan tours.

Different partners

Although the Kabul redeployment is generally seen as less dangerous than Canada's work in Kandahar, a recent event with a similar German deployment has raised questions about the wisdom of these partnerships. In February, an Afghan soldier opened fire on the German soldiers his unit was deployed with. Three German soldiers were killed. While both Afghan and German troops hope that this was an isolated incident, *Der Spiegel* quoted German officers as saying that the cultural differences might be too great for partnerships such as these to succeed.

The decision to extend the Afghanistan mission came two years after Stephen Harper's government agreed in 2008 to the withdrawal of Canadian Forces in 2011. Even then the Prime Minister left the door open for the possibility of Canadian troops remaining in an advisory role.

From Kandahar to Kabul

Harper has stated that he is honouring the deadline he set for Canada's withdrawal from Afghanistan, although critics say otherwise. While most of the 2,800 strong deployment will return this summer, Harper has said that it would be irresponsible to risk the possible undoing of the achievements made by Canadian soldiers in the area by proceeding with a complete withdrawal. While Harper's reasoning appears sound, the move to Kabul from the province of Kandahar has some questioning his logic. Canadian troops have worked in Kandahar for the past six

See **Afghanistan** *on page 2*

News

Libya *continued*

And Quaddafi doesn't seem to care what the rest of the world thinks?

Quaddafi only cares about two things: to stay in power and, if he can't, to kill people. He is like an animal. He will not step down like Mubarak. There is no way he will go peacefully.

What's the best possible outcome?

If the situation stays like this [as of Feb. 25], with no international intervention, there is no way the killing will stop. The best outcome is if the international community forces Quaddafi to leave.

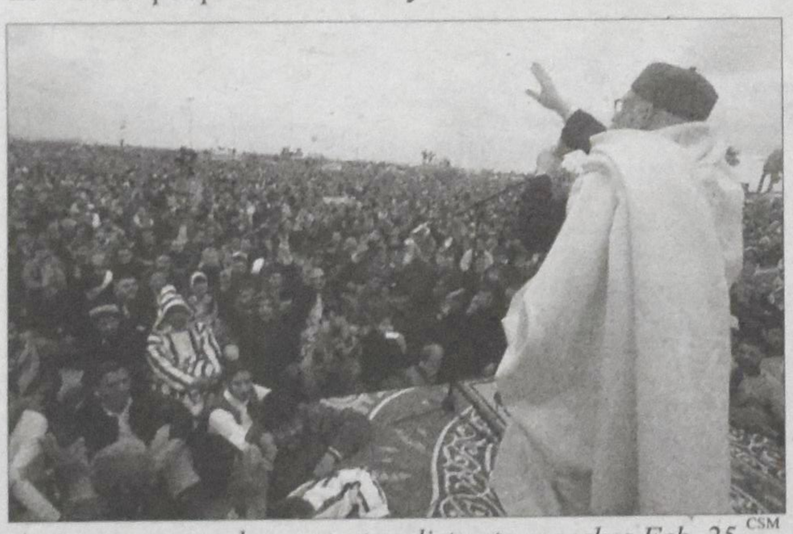
The UN sanctions [as of Feb. 27] are a good first step, but they should be doing more. Establishing a no-fly zone would stop him from flying in mercenaries from other countries [to kill Libyan civilians].

If the international community does step in, can Libya transition to democracy?

For 42 years there has been no opposition party – all of them have left or been killed. It's going to take time. Some Libyans only know about democracy from TV. Libya is an oil rich country, so without the dictator Muammar Quaddafi, Libya can become a democracy.

What defines people in Libya – religion, nationality, or ethnic background?

Their nationality is very important; their religion is very important; and their ethnicity is very important. At the same time, they are a peaceful people. Quaddafi creates [conflict and] fear, saying, "All the Christians are going to come and kill you. All the Jews are going to come and kill you. All the Americans are going to come and kill you." But Libyans are not stupid. They know the truth, they see how other people live and they want to live the same.



Anti-government demonstrators listen to speeches Feb. 25. CSM

Across 'liberated' eastern Libya, volunteerism and a pulling together

Dan Murphy

BENGHAZI, Libya (CSM) – As international officials struggle to understand the quickly unfolding events, a predominant concern is that chaos and civil war could emerge after Mr. Quaddafi's one-man rule is dispatched, if he doesn't manage to sow it himself first.

But Umm Ahmed, head of the management committee for Benghazi's new transitional city council, has a message for Washington: Don't worry.

"Yes, there are no police, no institutions. Law and order as defined doesn't exist," she said on February 26. "But in practice, Benghazi is incredibly safe. Safer than it was under Quaddafi. People are all volunteering, the banks are opening. We surprised even ourselves."

Though Quaddafi's rule seems finished, his rhetoric and actions are strong indications that there will be more blood to pay before this revolution succeeds.

Residents band together

But across "liberated" eastern Libya, a spirit of volunteerism and pulling together is evident. At the "Voice of Free Libya," the country's first uncensored radio station in decades, people working there tell of strangers showing up with baskets of food. In the courthouse, an old man scrubs toilets – his way of doing something for the country, he says.

Jalal Galaal, a businessman who's acting to bring together the city council and local interests, says businessmen and government officials started showing up last week at the courthouse – a focal point for protesters – asking what should be done.

"The guy who runs the gas pumping station that feeds the power plants here showed up and said 'I need help,'" says Mr. Galaal. "We simply told him to get his people together and come up with a list. Wahda Bank said it needed protection. I think we sent a few guards, but once they saw things were safe here, they mostly organized things for themselves."

He says it's all evidence that fears of tribal divisions coming to the fore and Libya coming apart are false. "We've been direct and consistent with our message," he says. "Benghazi is an important city and a proud city. But we want one Libya with Tripoli as its capital."

That message is a response to Quaddafi's attempts to paint the uprising as variously committed to breaking up Libya into a series of Islamic emirates, or as funded by drug lords, or as part of a joint Al Qaeda and U.S. plot to destroy the country.

Protestors display victory sign in Benghazi. CSM

The Benghazi council, whose members were chosen from local notables – lawyers, businessmen, an engineer who knows something about the city's infrastructure – is now trying to link up with other temporary governments that have sprung up in at least a half dozen other Libyan cities, Umm Ahmed and other council members say.

Mustafa Abdel-Jalil, Quaddafi's former Justice minister and the first member of his regime to publicly break with him last week, was in Benghazi today to talk about future plans with the council. The idea is to appoint one member from each of the existing councils to act as a sort of transitional government-in-waiting, and at least give the international community someone to talk to in the interim.

"The interim group is just here to protect the uprising – none of us have political aspirations," Umm Ahmed says.

Of course, there have been problems. There's a 14th seat slated on the council for a representative of the Libyan military. But as of Feb. 26, it was unfilled, with doubts among Libyans about which members of Quaddafi's military have too much blood on their hands, and apparent jockeying among officers to establish themselves as preeminent.

And some of the youths who participated in the violent battles to wrest control of the Benghazi Barracks and state security headquarters from Quaddafi's forces in the last week of February are suspicious about what's going on inside the courthouse.

To be sure, the outcome in Libya is not a guaranteed transition to democracy. But so far, the uprising has been nothing like a coup, and the country has been infused with a spirit of unity.

"No one here is trying to hijack their revolution," says Mustafa Gherani, who's working with the council. "Our role is to make sure there's food in the warehouses, the electricity keeps working, and the trash gets picked up until Tripoli falls. Then, hopefully, a constitution will be written with a separation of powers and a guarantee that no one will be above the law again."

Afghanistan *continued*

years, building facilities for the area such as schools, roads and the nearby Dahla dam. Harper's decision, however, also has to do with Canada's responsibility to NATO. To maintain its status and to own up to the responsibility that goes with being a member of the international military community, Canada cannot excuse itself entirely from Afghanistan. The transfer from Kandahar to Kabul presents an opportunity to lessen the risk for the soldiers deployed there, as well as to satisfy the Canadian public, whose appetite for combat has reached a low.

The decision to extend the Afghanistan mission has come under fire from the New Democratic Party in Parliament. The party resents the unilateral manner in which the Harper government decided to extend the mission. Harper said that it did not need to go before Parliament because the decision would not place Canadian soldiers in combat roles. Either way, a majority made of Conservatives and Liberals would

have ensured the extension of this mission. Opposition leader Michael Ignatieff spoke of the extension as giving the Afghan forces the tools and training necessary to succeed.

This July, Canada will restart the countdown to end the Canadian presence in Afghanistan. While opinion is divided in much of Canada as to whether or not our presence in Afghanistan has had a positive effect on the rebuilding of that nation, most Canadians will be relieved to have the majority of their soldiers return.

After his tour in Afghanistan, one source says that he found the Canadian presence with the International Security Assistance Force to be a positive one. Future success, he believes, is dependent on the peaceful establishment of civil and democratic institutions and influencing the next generation of Afghans.

"We have to stay there long enough for children to grow up under the safety we provide, go to school and become leaders in their own country."

David Bakker is working towards his BA at Redeemer University College, studying Political Science and History.

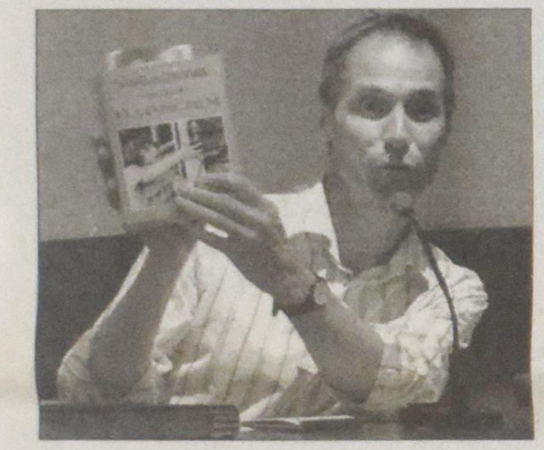
News

Literary court soon in session

Bert Witvoet

ANTWERP, Belgium – Literary professionals in Flemish Belgium and in the Netherlands are accusing a literary museum in the Hague of overlooking six deceased Dutch authors when they chose 100 Dutch-language authors for a permanent exhibition entitled *Het Panthenon*. This exhibition honours 100 authors from the past, including Anne Frank, author of the *Diary of Anne Frank*.

The juridical events will take place February 3, March 3 and April 7 in *Het Letteren Huis* in Antwerp. On each occasion, two authors, one Flemish and one Dutch, will be represented by an expert accuser and an expert witness each, who will argue that the *Letterkundig Museum* in the Hague failed to include one of their favourite authors.



Another literary expert, who will function as judge, will instruct the jury, consisting of the public attending the hearings, and will ask them to choose one of the two authors presented on that day. The successful authors will then be included in *Het Panthenon*. The list of overlooked authors consists of Patricia de Martelaere, Annie M.G. Schmidt, Willem Brakman, Filip De Pillecyn, J.A. Der Mouw, and Herman de Coninck.

Members of the public at large are also invited to write a 200-word essay in defense of another overlooked author of their choice. These essays will be judged on their merit at another occasion.

One must admire the Dutch for coming up with an imaginative and democratic way of challenging a panel of experts and helping to determine who the heroes of Dutch literary history really are.

The Hague's Letterkundig Museum

Principalities & Powers

David Koyzis

Revolution in Egypt

Just over two decades ago we watched in amazement as, one by one, the communist régimes collapsed over the space of a few weeks. Soon the once mighty Soviet Union itself, after more than half a decade of Mikhail Gorbachev's efforts at fundamental change, gave up the ghost, leaving in its wake 15 quarrelsome successor states. Communism, which had been touted as the wave of the future, showed itself incapable of reform – a failed god incapable of delivering on the promises made in its behalf.

It is by no means unusual that many would draw a parallel between the death of one political illusion and the wave of popular unrest now sweeping the Arab world. In the postwar era the future of the Middle East appeared to be pan-Arab socialism, with Egypt's Gamal Abdel Nasser leading the way. Secular in orientation, the leaders of this movement sought to counter western influence in the region, including that of the state of Israel. In so doing, they were willing to court the Soviet Union, which took advantage of this willingness to cultivate a sphere of influence in the region.

The apex of pan-Arab socialism was undoubtedly in the mid-1970s, when the Organization of Petroleum Exporting Countries imposed a crippling blockade on the western nations that had supported Israel in the 1973 October war. From then on, however, the movement came to be associated with a series of brutal rulers who regularly mistreated their own people, especially ethnic and religious minorities. Despotic leaders such as Hosni Mubarak, Saddam Hussein, Hafez al-Assad, and Muamar Qaddafi became increasingly out of touch with their own people, whom they feared, propping up their régimes with the help of the police and the military.

After the Iranian revolution of 1979 the wave of the future was no longer some form of pan-Arab socialism, but appeared to be a revival of Islam, a religion that secularization was supposed to have pushed to the margins. Egypt's Muslim Brotherhood, founded in 1928, is also a transnational movement with aspirations to implement Islamic political principles and eventually to restore the Caliphate, the traditional office of universal leadership over a united Muslim world.

Time of transition

Will the revolutions of 2011 prove to have been a turning point in the Arab world? Will they produce the democratic reforms the protestors in Tahrir Square in Cairo were demanding? Or will they lead to an Egypt dominated by the Muslim Brotherhood and an Islamist government? As I write, the eventual outcome is far from clear.

Unlike the other countries in the region, Egypt has a huge Christian community, numbering some eight million in a total population of 80 million. Far from declining, it is a flourishing community whose economic influence is disproportionate to its numbers. We are given to understand that Christians were among those in Tahrir Square, sometimes helping to shield praying Muslims from the police. How will they fare in the new Egypt? Given the precedents elsewhere, Christians are understandably

apprehensive over the future of their own community. At this point we western Christians would do well to pray for our brothers and sisters, and to do our best to publicize any attempts at harassment and persecution.

For now, those who believe that a sentiment for democracy amongst urban professionals in Cairo will necessarily translate into constitutional government for the entire country are likely to be disappointed. Egypt has been governed by some form of autocracy for the past 5000 years. One cannot create traditions supportive of constitutional government and the rule of law overnight. Yet patient nurturing of co-operative efforts at the grassroots level could help to change the political culture for the better over the long term. If so, the well-organized protests that brought down Mubarak may have been a first step in that direction.

David T. Koyzis (david.t.koyzis@hotmail.com) teaches political science at Redeemer University College, Ancaster, Ont. and is the author of Political Visions and Illusions.

CRUISE INFORMATION NIGHT
MARCH 15/11 7:00 p.m.
Club Heidelberg,
569 Lake St., St. Catharines
Learn more about our ***European Cruise tours***
and meet with a Holland America Rep.
Refreshments served.
RSVP to 905-934-4414 or
niagara@verstraete.com
Verstraete Travel & Cruise
36 Secord Drive,St.Catharines, ON L2N 1K8
Ont. Reg.4245411

Elim Investment Opportunities

Established by the Elim Housing Society in 1995, Elim Village is located on 20 acres in the heart of Surrey's Fleetwood area. Based and operated on Christian principles, Elim's vision is to provide various levels of quality care for seniors.

Today, over 500 people call Elim home and are able to enjoy the benefits of living within a caring Christian retirement community. As part of Elim's ongoing successful financial strategy, we offer a variety of investment opportunities. Our rates are determined by the Royal Bank of Canada's prime rate.

Based on *Royal Bank of Canada's* Prime Rate -not to exceed 7%

On Feb. 6th, 2011 Elim Investments were accruing interest from

3% to 5%

Promissory Notes
Prime plus 1% (variable)

Bonds
Available @ Prime (variable)
Fixed Rates available

This is not to be construed as an offer to solicit investments and no investment can be made until the investor has received an Information Statement issued by Elim Housing Society.

ELIM Village

For more information regarding investment with Elim Village, contact **Terry-Lynn Dryfhout** at **tld@elimvillage.com** or call **604.583.3546 Ext 4031**
Visit our website at **www.ElimVillage.com**

~ A Christian Retirement Community Invested In Your Future ~

Editorials

Fields of food

Through international agricultural research

Peter VanderZaag

The uprisings in Tunisia and Egypt started as protests about the availability and cost of bread. It was a repeat of what we now call the food riots of 2008. World food experts warn that we are at the cusp of a major world food crisis. This provokes several responses in me. As a farmer, I am happy – "It's about time we got paid for the food we produce." As an Agricultural scientist who has been intimately involved in development work, I see it as good news for third world food producers. For cash-poor consumers, however, it bodes incredible hardship. This is already the case in Egypt, where nearly half the population lives on less than $2 per day.

I was fortunate to have been involved as a young scientist in the "Green Revolution" of the latter part of the 20th century. That revolution was catalyzed by Agricultural scientists, many of whom were originally supported by the Rockefeller Foundation in Mexico and the Ford Foundation in the Philippines. This later evolved into the Consultative Group for International Agricultural Research (CGIAR), formalized in 1971. Under CGIAR's umbrella, Western countries provided financing for the best scientists in the world to develop improved varieties of rice, wheat, maize and potatoes. They also created improved technologies for growing, harvesting and storing food crops. This led to a period of plentiful food production on our planet – the "Green Revolution."

I worked in Bangladesh during the mid-'70s, introducing the improved varieties of rice, wheat and potatoes developed by CGIAR and national scientists. By shifting from rice to a diversified cropping system that utilized the land during both the wet and dry seasons, Bangladesh became self-sufficient in food. I was awestruck by the results on subsequent visits.

Forty years later, the world faces a myriad of global challenges. Climate change may be causing erratic droughts and floods. We have a world population of 6.8 billion people. If we need to use food or agricultural land to produce energy (through ethanol and biodiesel), how will we feed 9.2 billion people in 2050?

The research gap

As it did in the 1970s, CGIAR is still tackling this important question. In 2009, its core operating budget was $629 million. Through its development agencies (CIDA), Canada provided $42.4 million of that amount. Therefore on average, every Canadian gives the equivalent of one Tim Horton's coffee per year towards the basic science of ensuring the food supply for future generations in the developing world! If you assume one billion hungry people on the planet, the average investment in research to alleviate their hunger is just over one half a Tim Horton's coffee per hungry person, per year ($0.629). We're often overwhelmed with the thought of helping one billion starving people. But research into improving food production is a tangible way to help that works.

Presently I serve as the Board Chair of the International Potato Center (CIP), one of the 15 centers that make up the research side of the CGIAR. CIP focuses on improving Potato and Sweet Potato production and consumption in the developing world. In Sub Saharan Africa, for example, we are actively working on improving the livelihood and health of 10 million households through well adapted, orange flesh sweet potatoes, rich in Vitamin A. While I served as CIP's Regional Director in Asia during the 1980s, one of my Vietnamese graduate students developed a unique potato variety by crossing germplasm from CIP in Peru with an improved variety from India. The result is a blight and virus resistant potato with excellent yield and eating quality. I introduced this variety to Southern China in 1988; it is now grown on more than one million acres. This is two and a half times the total Canadian potato acreage! Last year when I visited tribal people in the mountains of Yunnan, all I saw were great potato harvests and smiles on the faces of the farm families.

For more on the future of global food security, see page 20.

Much more can be done by research scientists; however, governments and NGOs typically don't want to commit more funds to this work. It is time for everyone to appreciate more fully the challenges we face as a global village. We need to challenge our federal government to live up to its promises. Canada signed on to eradicate extreme poverty and hunger by committing 0.7 percent of our Gross National Income to foreign aid. This was part of the Millennial Development Goals. According to the United Nations reports, however, Canada has given only 0.3 percent so far! I realize that we have our financial challenges as families and as a nation. Yet as Christians we are called to be responsible for our brothers and sisters, wherever they live. We cannot live in isolation anymore.

Think about this, the next time you use spare change for a cup of coffee!

Dr Peter VanderZaag spent 20 years as an Agricultural Scientist in Asia and Africa. He now farms potatoes near Alliston, Ont. He continues to support International Agricultural Development. See **cgiar.org** *or* **cipotato.org** *for more information on these organizations.*

Christian Courier

Founded in 1945

An independent biweekly that seeks to engage creatively in critical Christian journalism, connecting Christians with a network of culturally savvy partners in faith for the purpose of inspiring all to participate in God's renewing work within his fallen creation..

EDITORIAL TEAM & PRODUCTION STAFF

Editor: Angela Reitsma Bick **editor@christiancourier.ca**
Features Editor: Cathy Smith **cathy@christiancourier.ca**
Church Page Editor: Marian Van Til **marianvantil@roadrunner.com**
Review Editor: Nick Schuurman **reviews@christiancourier.ca**
Contributing Editor: Bert Witvoet **bert.witvoet@sympatico.ca**
Contributing Editor: Peter Schuurman **eternalstudent@sympatico.ca**
Admin/Bus.ads/Web: Ineke Medcalf-Strayer **ads@christiancourier.ca**
Circulation/Fam.ads: Rose der Nederlanden **rose@christiancourier.ca**

The publication of comments, opinions or advertising does not imply agreement or endorsement by *Christian Courier* or the publisher. Please contact circulation if you cannot afford the subscription price but want to receive *Christian Courier*.
The paper is published the second & fourth Mondays of the month.

Christian Courier
5 Joanna Dr, St. Catharines ON L2N 1V1
Tel: 905-682-8311; 1-800-969-4838
Web site: christiancourier.ca
Publications Mail Registration No. 09375
We acknowledge the assistance of the Government of Canada, through the Canada Periodical Fund (CPF) for our publishing activities.
Canada

Oceans of justice

Angela Reitsma Bick

In the middle of March, it's hard to remember camping. The particular feeling of sand between your toes in bed, the smell of campfire coffee and the taste of gritty scrambled eggs. How heavy 20 litres of water can be when you're heaving it by hand down a dirt road. How economically you can wash dishes, soak blackened pans, and still use the water to put out a fire. After a while, it's hard to believe you regularly blast through 600 litres of water in one day. It doesn't take long to remember, of course. As soon as you're home, with one flick of a tap, it all comes rushing back.

I remember coloring in the water cycle with great gusto in grade three. It's such a satisfying circle – water goes up, collects, falls down, comes together, goes up again. Not a drop wasted or lost in God's well-ordered system. He established a cycle that ensured the earth would never run out of water, but in 2011 it seems entirely possible that we might run out of *clean* water. We've polluted and diverted natural water sources to the point where demand for fresh water exceeds supply. Canada lacks a national standard for sewage treatment, which allows Canadian cities to dump around 200 billion litres of raw sewage into natural waterways each year. Preventable deaths from drinking dirty water around the world are estimated at one every eight seconds. So we pay for bottled water. We count on desalination plants someday rendering seawater drinkable. We irrigate with groundwater reserves, which in North America are being used up at a faster rate than they replenish. Think back to camping. What if the tap water from the short brown post was contaminated? Would you start making orange juice with water from that tiny stream?

> *"'Do you know what I want?*
> *I want justice – oceans of it'"* (Amos 5:24a, *The Message*).

But there's more to the story of water than the environmentalist angle. When you're picking a campsite, you squint at all the icons on the tiny map: *How far to the tap? Where's the beach?* Clearly, not all campsites are equal.

In her book *Blue Covenant*, water activist Maude Barlow calls the problem of inequitable access "water apartheid." The world's poor, she explains, live in areas that do not have enough water to begin with (Africa), where surface water has become severely polluted (S. America and India), or both (N. China). Water access clearly indicates the gap between the rich and the poor. Through the prophet Amos, God calls us to hate what is evil and love what is good – he wants our lust for justice to be as vast as the oceans. Consider this: we all need about 50 litres of water a day to drink, cook and clean. The average Canadian uses 600; the average African, eight. As World Vision points out, one in six people don't have enough water; some are forced to walk hours to collect just a little. You probably wouldn't even set up a tent if that little silver tap was 15 km away from your campsite. Or else you would protest. Angrily.

"Water justice" activists are fighting to have water declared a basic human right, arguing that without clean water, we die. They want NAFTA and the World Trade Organization to stop defining water as a tradeable good. Currently, as a commodity, water can be bought and sold for profit. If it were understood to be a right, however, everyone would deserve access to cheap, clean water. The water justice movement sees the world's water like a public trust fund, payable to all. It makes sense to me that use of that fund shouldn't be governed by people only out to make a buck.

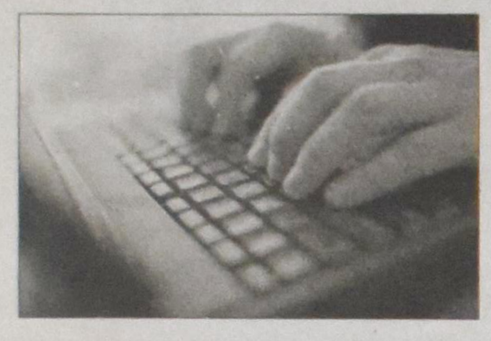
Many good people and organizations are already tackling the world's water crisis from a variety of directions. The only thing that's lacking is the momentum that comes when several small streams join together. Enough books about reducing pollution; let's go down the creek with our kids and fish out garbage. We can all conserve water when we need to, if camping is any proof. And if we pay just a bit more attention to the current ways we interact with water, we can begin to thirst for justice in every part of daily living.

> *"'I want fairness – rivers of it.*
> *That's what I want. That's all I want'"* (Amos 5:24b).

Angela Reitsma Bick lives in Barrie, Ont. and is Editor of CC.

Wanted:
thoughtful comments

You may have noticed that *Christian Courier* has a new addition called Comment – a page in the Features section dedicated to the insight of our readers on a variety of topics. This space allows you to reflect on a single issue in greater length than on the Letters page. Your comments do not need to be in response to a previous *CC* article.



Send your 750-word Comment to cathy@christiancourier.ca. *CC* reserves the right to edit for clarity or to decline unsuitable material. Regular letters to the editor can be sent to editor@christiancourier.ca.

CC's Campaign 2011

Christian Courier's current campaign is well underway, with its goal of raising $10,000 to match an anonymous donation in the same amount. We've done well so far, but we still have a ways to go. Thank you to everyone who has already contributed. The money is being used to continue the development of a healthy journalistic witness in Canada under the leadership of Editor Angela Reitsma Bick and her gifted group of editors and writers.

"I'm thankful that *CC* strives to inform, poke and prod, startle and stretch us to think deeply, discern wisely and debate vigorously," Dr. Syd Hielema, Chaplain of Redeemer University College, says. "Serving as Spirit-inspired salt and light in our groaning context requires all of these blessings. I invite you to support *CC* beyond the price of your subscription as a concrete way of asserting the deep value of its discernment-shaping ministry."

Three easy ways to donate:

Phone 1.800.969.4838

Click www.christiancourier.ca

Mail 2 Aiken St
St. Catharines ON L2N 1V8

We have enclosed $_____ (cheque ____ or card ____)

Card # _____

Expiry date: _____ Phone: _____

Name: _____

Address: _____

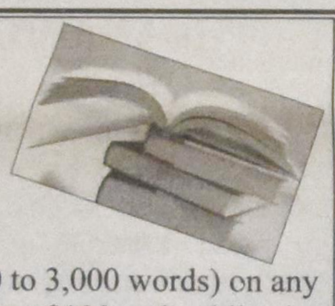
_____

_____

All donations are tax creditable.

Your gift, which is gratefully accepted, contributes to our mission of communicating biblical perspectives on current and world events in accordance with Reformed traditions. Please continue to support the cause of Reformed Faith Witness and Christian Courier *through your prayers and encouragement.*

What's your story?
The second annual *Christian Courier* Short Story Contest!



I: Send in your original short fiction (1,000 to 3,000 words) on any theme by May 1, 2011. First prize receives $100 and publication in a summer issue of *Christian Courier*. Second prize receives a year's subscription. All stories must be submitted electronically to *cathy@christiancourier.ca.* Entries over the word limit will not be considered.

II: Our readers 8 to 14 years of age can participate in the category for youth. Send your short stories (500 - 1000 words) to *cathy@christiancourier.ca* before May 1, 2011. The two best submissions will win a gift certificate to Toys'R'Us valued at $50 (first place) and $25 (second place). All stories will be considered for publication in *CC*.

Healthcare hornet's nest

In *CC*'s Feb. 14 issue, reader Hans Katerberg took issue with opinions I expressed in my column of Nov. 22, 2010 relating to U.S. President Obama and the new American healthcare law. He wondered, among other things, "How can a sincere Christian seem satisfied with so many poor people uninsured?" Due to space limitations I can't reply in any depth, but I have responded at length on my blog, Reformed Revelry. I'm hoping that readers interested in the topic will go there, read, and feel free to add their own thoughts, initiating a discussion there: reformedrevelry.wordpress.com

For those not Internet-prone I want to say this: 1st, for many years it has been illegal for hospitals to refuse healthcare to anyone – that's an expensive way to provide routine healthcare but it doesn't exclude anyone; 2nd, the high numbers of uninsured include a large percentage of people who admit that they choose not to buy health insurance, and a large number of illegal aliens (which is its own problem); 3rd, the new law doesn't solve this issue in ways either fair, frugal or efficient.

The new healthcare law is massively expensive at a time when the U.S. debt is now over $14 trillion and rising literally by the second, but does not properly address the key problems. And it adds numerous problems of its own (which is why President Obama has already granted hundreds of exceptions to it) – and why a large percentage of healthcare providers hate it. A much better law could have been passed, and with bipartisan assent, but good ideas that were presented did not conform to the philosophical-political approach of President Obama's and the then Democratic Congressional leadership, and were studiously ignored. Meanwhile, the law that did pass needed backdoor deals and massive arm-twisting in order to become law. That should tell you something about its quality and content.

Marian Van Til
Youngstown, NY

Christian Courier

Member of Canadian Church Press and Evangelical Press Association

Canada Mail:
PUBLICATIONS MAIL AGREEMENT NO. 40009999
RETURN UNDELIVERABLE CANADIAN ADDRESSES TO
CHRISTIAN COURIER
5 JOANNA DR
ST. CATHARINES ON L2N 1V1
email: **subscriptions@christiancourier.ca**

U.S. Mail:
Christian Courier (USPS 518-090)
Second-class postage paid at Lewiston NY
Postmaster: send address changes to: Christian Courier, Box 110
Lewiston NY 14092

Subscriptions:	**Canada and USA**	**Overseas**
one yr. (24 issues)	$52.00	$100
two yrs. (48 issues)	$100.00	

Advertising deadlines: display and classified advertising: Tuesday, 9 a.m. (13 days before publication date) See classified pages or web site **www.christiancourier** for more details.
(ISSN 1192-3415) Published second and fourth Mondays of the month.

Address all correspondence to: 5 Joanna Dr, St. Catharines ON L2N 1V1
Tel: 905-682-8311 or 1-800-969-4838
e-mail: Advertising: ads@christiancourier.ca
Subscriptions: subscriptions@christiancourier.ca

PRINTED IN CANADA

CRWRC in Honduras: Reaching out in God's name

NUEVA SUYAPA, Honduras (CRCNA) – Leanne Talen Geisterfer, Rev. David Domingues and a few others climbed carefully down the slippery side of a hill in Nueva Suyapa, Honduras, using old tires placed in the ground as steps to reach the bottom where a stream, strewn with refuse, meandered along.

Geisterfer is Latin America team leader for the Christian Reformed World Relief Committee (CRWRC) and was taking the opportunity on that sunny day in January to visit projects that CRWRC helps support through its partners, including the Stewardship of Christian Ministries (MCM), which was born out of the Brethren churches in Honduras. Rev. Domingues is a Brethren pastor and one of the driving forces behind MCM, which is Ministerios Cristianos de Mayordomia in Spanish.

"I came to this community many years ago and it was a terrible place to live then," said Domingues as the group walked up a stony path toward the top of a hill. "We started with medical teams and then got involved in education, starting with one grade in a grade school. Now we have a grade school and a high school."

The neighborhood in which the group was walking was located near what had once been the city dump for Tegucigalpa. Once a place of scattered, poorly built homes and a climbing crime rate, the area started its transformation a few years after families were relocated here from the low-lying river area in Tegucigalpa in the aftermath of Hurricane Fifi which swept through the country in 1974. More people then came to the area following Hurricane Mitch in 1998.

Turning things around

With the help of CRWRC, Christian Reformed World Missions, their partners and others, making Nueva Suyapa safe has been a slow, ongoing project. "We and others have been reaching out in God's name to people who are struggling with poverty, hunger, disasters and injustice to help them find lasting ways to improve their lives," said Leanne Geisterfer.

Backed by CRWRC and other groups, ministries have been working here for about 20 years on various projects, including one that has helped teach women in the community savings and small business skills.

"I think it is fantastic. The community is different in so many ways since we first got here," said Domingues. "There used to be a big gang problem up here, but that isn't so bad anymore. I'm very excited about what the Lord has done in Nueva Suyapa. He has performed miracle after miracle to make this a better and safer neighborhood."

He credits the government, CRWRC and the Association for a More Just Society (AJS) for helping turn things around.

CRWRC has worked in Honduras since 1974 and currently has four Christian partners there in addition to AJS. The partners minister together to more than 17,500 people in 63 of the country's most impoverished communities.

CRWRC's work in Honduras focuses on developing poor communities through integrated programs that improve people's standard of living. This includes agriculture training for farmers, small business investment and savings projects for urban women, financial education, Christian leadership training, adult literacy, community-based savings and loan groups, and health programs in nutrition, sanitation and growth monitoring for children.

A fruitful garden

"We've long built relationships with people. We know Don David (Domingues) and know we can trust him and the Brethren church. Their work is our work," said Caspar Geisterfer, Leanne's husband and a missionary with Christian Reformed World Missions. As the group reached the top of a hill, 20 women and a few young men could be seen hard at work in the community garden.

The plan, one of the women said, is to grow this garden to the point where they can open a fruit and vegetable stand to help support themselves. Having learned gardening techniques and received seeds from CRWRC and others, the women are also starting to growing produce in their yards.

About 90 women work the garden in rotation. Everything they do is done "to give honor and glory to God. We see the hands of God in this project that has had such a surprising

positive impact on the women," says coordinator Sandra Salazar.

Celery, tomatoes, beets, lettuce, cucumbers, beans, radishes and onions fill the plots of turned-up soil. "This is like a school, a farming internship," says one of the women who help spearhead the project." Only a few months before this had been a bare, scrubby plot of land owned by a local family who has allowed them to plant and harvest here, adds Gloria Flores. It is one of various such gardening projects in the country.

At another site, besides planting and tending the food the women helped to put in drains and pathways for gray water from nearby buildings to travel to and be filtered before pooling in collection spots. Clean water is trucked to a large cement cistern to be used to water the crops.

Dania Chamale, one of the gardeners, says that "this is a real dream come true for us. We started with nothing but faith in God. We knew it would be hard work, especially breaking up the soil. But we knew we could do it, because we are strong women."

Another of the women gave credit to CRWRC and MCM as having been "a fortress for us. They have helped to make our neighborhood so much better. They have given us hope."

Iraqi archbishop: West 'doesn't get' the risk of Islamization

KIRKUK, Iraq (CNA/EWTN News) – The secular Western world is incapable of fully understanding the threat of a "reawakening of Islam" in the Middle East, according to an Iraqi archbishop beset by radical movements in his own archdiocese.

In an interview with the Italian bishops' SIR news agency, Archbishop Louis Sako of Kirkuk, Iraq, called the Middle East a "scary volcano."

"There are Islamic forces and movements that wish to change the Middle East, creating Islamic States, caliphates, in which Shariah (law) rules," he warned.

Radical groups present in Iraq such as al-Qaida and Ansar al Islam called on citizens in other Middle Eastern nations to inject an Islamic influence into otherwise general protests in places like Tunisia and Egypt. Those calls had "the clear intention of fuelling . . . a total religious change" in the area, said the archbishop.

"They are voices that could find fertile ground in Egypt and elsewhere and therefore should not be underestimated, also because there are regional powers whose leaders have defined these revolts as the 'reawakening of Islam'," he continued.

Islam the solution for all?

In practice, he warned, the goal of these fundamentalists is "to create a void to be able to fill it with religious themes,

convinced . . . that Islam is the solution to everything." In Egypt, they insisted that the widespread protests were not driven by religion or ethnicity, but rather a universal grievance against extremely poor social and political conditions.

Many fear, however, that organized Islamic associations such as the Muslim Brotherhood are now in an optimal position to take advantage of the confusion for political benefit. Should Egypt become an Islamic state, he said, it would be "a problem for all" and have "undeniable, negative aftershocks for Christian minorities."

According to the archbishop, Europe and North America are blind to the possibility of such an "Islamization" of the Middle East. "The Western mentality does not allow it to fully comprehend this risk." Politics and religion are interwoven in the Middle East, whereas there is "a tremendous void" between them in Western nations.

This results in two extremisms, he said. The Middle Eastern mentality is dominated by Islam, while secularism denies its Christian roots and relegates Christian values to the private sphere reigns in the West.

Although "material violence" does not appear in the West, the general privatization of Christianity is "against democracy," he said. "In the East, however, it is the opposite: religion pervades all."

He called the future of the Middle East "unknown and scary" and said the international community is "incapable of moving" in reaction to the recent turn of events.

Iraqi Christians – plagued by violence and a lack of security – look to the Egyptian crisis with "sadness," he told SIR news. They are afraid that the North African nation might fall into the same ethnic and religious division.

Archbishop Sako's own archdiocese has been struck hard by extremist violence. Nine Christians have died and another 104 have been injured in Kirkuk. The fear the survivors have about Egypt, said the church leader, is that it will become "a new Iraq."

News

India: Muslims, Christians unite against Hindu violence

KARNATAKA, India (UCANews) – Muslims in Mangalore, southern India, staged a rally last month in Mangalore to protest against attacks on Christians by Hindu radical groups.

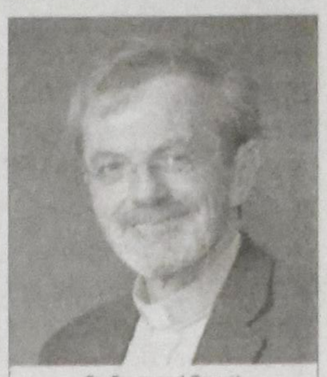
"Christians educate children and provide medical care for elders," said Ali Hassan, convener of the Muslim Central Committee of Mangalore that organized the protest on Feb. 11. "But they are rewarded with continuous attacks on their churches by Hindu extremists. This can never be Hinduism or patriotism."

The Muslim leader said they organized the rally to protest a government commission report that exonerated Hindu extremists from attacks on churches in the state in 2008.The commission headed by B. K. Somashekhara, a retired judge, submitted its report on January 28.

Mohammad Kunni, a Muslim youth leader, lamented attempts by Hindu extremists to brand Muslims as terrorists and Christians as conversion agents. Philomena Peres, a Catholic and former state Women's Commission president, said the government "wasted" 190 million rupees (US$4.2 million) in producing a "biased and unjust report" on anti-Christian violence.

Some 2,000 people joined the rally which started at a local mosque and ended at the district commissioner's office. They demanded both the release of Muslim youths arrested for alleged terrorist attacks in various parts of India and a probe by the Central Bureau of Investigation into the church attacks.

Quebec: Controversial priest sues pro-life news service for libel



Fr. Raymond Gravel

MONTREAL (Catholic Culture) – Father Raymond Gravel, a former gay prostitute who became a Roman Catholic priest and a Bloc Quebecois Member of Parliament, is suing a pro-life news agency for libel.

Gravel says LifeSite News, an indepdendent Catholic news agency, misrepresented him by identifying him as pro-abortion when he says he is "pro-choice."

Gravel's suit asks for a half-million dollars in damages. A judgment in his favor would shut down LifeSite News. Even the costs of a legal defense will threaten the future of the news service.

The suit was instigated despite LifeSiteNews reports having overwhelmingly reported on what Gravel himself has publicly said.

Gravel has a history of opposition to his own church, especially regarding homosexuality and abortion. But his run for public office also violated canon law. The Roman Catholic Church bans partisan political activity by its clergy.

During his political campaign in 2006 Gravel promised that he would not take public stands in opposition to church teachings. In practice he was an outspoken opponent of a bid to uphold traditional marriage. And he provoked storms of outrage from Catholics when he defended the award of the Order of Canada to notorious abortionist Dr. Henry Morgentaler.

Two years later, at a directive from the Vatican, Gravel quit his parliamentary seat. While he complied with the Vatican in that regard, in a radio interview in 2004 he had said, "I am pro-choice and there is not a bishop on earth that will prevent me from receiving Communion, not even the Pope."

U.S. House leader: National debt is a moral issue

NASHVILLE, Tennessee (ChristianPost) – U.S. House Speaker John Boehner has told Christian media leaders that the American national debt, which now stands at $14.1 trillion, is a moral threat to the country.

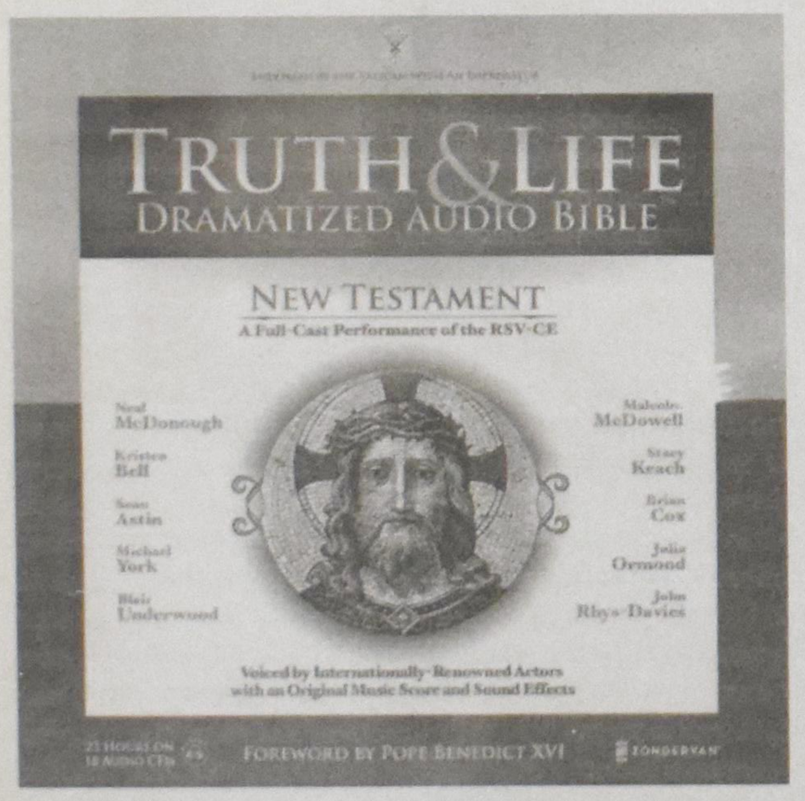
Speaking at the Media Leadership Dinner during the National Religious Broadcasters Convention, Boehner said, "It is immoral to bind our children to as leeching and destructive a force as debt. It is immoral to rob our children's future and make them beholden to China. No society is worthy that treats its children so shabbily," said the Ohio Republican.

Besides citing statistics showing that a child born today in the U.S. instantly inherits $45,000 in debt, Boenher, a Christian, cited the Bible. "'A good man leaves an inheritance for his children's children,' as Proverbs reminds us."

Boehner asserted that as the government gets bigger the people get smaller. Continual money borrowing also creates a cycle of dependency between the government and the people, he said. And the "cold" automated process government uses to borrow money within a matter of minutes doesn't befit the moral danger the nation faces.

The Speaker's comments came as the U.S. Congress was looking to agree on a temporary spending measure to avert a government shutdown. The House passed legislation that would keep the government running through October, but the Senate refused to allow a vote on the bill.

Boehner urged religious broadcasters to speak on the national debt issue on their programs in the same way they have stood up for family principles in the past. "America needs to hear the truth and they need to hear it from you."



DENVER, Colorado (CNA) – A new audio version of the New Testament dramatized by numerous celebrities is being heralded as a "significant" contribution to modern evangelizing and for sparking a renewed interest in the gripping narrative of Scripture.

The audio series features over 70 actors such as John Rhys-Davies, Neil McDonough, Julia Ormand and Kristen Bell. *The Truth & Life Dramatized Audio Bible New Testament* was released Nov. 1 of last year and is comprised of 18 CDs, or 22 hours of audio.

Celebrity-dramatized audio Bible complete after two years

New York Times bestselling author and broadcast journalist for EWTN Raymond Arroyo, who helped produce the audio Bible, explained that the actors aren't simply "reading" the text but "sharing" the Gospel story by means of oral tradition.

British actor John Rhys-Davies – perhaps known best for his role as the dwarf Gimli in the blockbuster *Lord of the Rings* trilogy – served as narrator of the series. In a phone interview from his home in New Zealand, he praised the audio Bible for being "extremely well done."

Rhys-Davies said that the release of the series comes at a pivotal time for Christians in modern history, given the rise of extremist factions of Islam and the growing influence of secularism. Davies, a member of the Church of England, said that the vibrancy of the Christian narrative takes on new life in the series and will serve to renew interest among the faithful as well as affect those outside Christianity.

Significant for evangelizing

"This is a great project and really, very important," he said, adding that high caliber audio versions of Scripture are among "the most significant contributions to evangelizing in the 21st century."

He mentioned that before he and fellow producer Carl Amari started on the project a couple years ago, he had listened to "a good number" of audio Bibles which he said were ideal "to wreck your car to." "They're so boring," he said, but obviously "the Gospel shouldn't be that way."

Arroyo went on to note that each of the four Gospels "were originally proclaimed orally. It was part of an oral tradition – it was a lively art. I think in the ensuing centuries we've sort of forgotten that. And the Bible has consequently lost its edge – lost its vitality" for a lot of people.

Arroyo said he was heavily involved in choosing a "lyrical and orthodox" Bible translation for the series, which ended up being the Catholic Revised Standard Version. (Arroyo is Catholic.)

He helped in the "scripting of the project – it's not only the Scripture itself, it's all the audio cues, when do you bring music in, etc.," he said. Arroyo was also involved in the casting and said the series has "some of the great actors of stage, screen and film" who were "all so excited about working on it and so enthused about it."

They spent a couple of years on the project to make sure that "everything was right." And rather than there being a set at one location, recording was done in actors' cities throughout the world such as New York, Paris, London or Los Angeles. "By and large, they recorded in isolation and then it all comes together in post production with sound effects and music, cross-fading and various techniques," he said. "It demands a certain unity of understanding when you go into a project like this, as very rarely is anyone in the same room."

Arroyo called the finished outcome of the audio Bible "complete and credible" yet having a "dramatic dimension that we've never seen before."

This audio series is intended for everybody, not only Catholics, he noted. "The Gospels are for the whole world."

Columns

Christ @ Culture

Lloyd Rang

Saintly sorrow

"That's the difference between me and the rest of the world! Happiness isn't good enough for me! I demand euphoria!"
Bill Watterson

My son – who is six – asked me the other day about the difference between "sadness" and "sorrow." I don't think there's any way to explain that difference to a child. Because, in my books, sadness is to sorrow as waves are to the tides. Just like a sudden wind can whip up a whitecap, sadness is situational. A co-worker loses a loved one. We read something in the paper that touches us. We are having a bad day, tired and spent. And sadness comes to us.

But sadness can be dispelled quickly. A well-timed joke . . . a moment of kindness . . . a sympathetic ear . . . all of these can break the superficial spell of sadness. When my son is sad, I can make him feel happy again. When he was a baby, all it took was his mom singing "head and shoulders, knees and toes" to make him crack up. These days, I merely sit with him and read some "Calvin and Hobbes."

Sorrow, on the other hand, is like the tides. It lives below the surface. It moves, a force unseen and inexorable, through our lives. It's not a situation, but rather a state of being. Unlike depression, it doesn't show itself in obvious ways like sleeplessness or changes in diet. Indeed, the Talmud says of sorrow that the deeper it is, the less it speaks.

Explaining sorrow to a six year old is like explaining a cell phone to Shakespeare. Sorrow is a condition that comes with experience. It comes from our disappointment, our doubt, our grief. It comes from losing parents, growing old, watching opportunities slip away, from failing to realize dreams and ambitions.

But there is another kind of sorrow, too – the kind that comes from working to make a difference in the world, and despairing at the enormity of the task. Sorrow can come from seeing our world – fallen and broken – through God's eyes.

I have met two people who have been touched by such saintly sorrow.

The first was Catholic scholar and theologian Henri Nouwen. I met him briefly when I was in my final year at Redeemer College and he was visiting for a series of lectures.

As president of the student senate, it was my job to escort him around campus. I remember arriving at his dorm, and seeing him through the tiny glass window of the door, praying. Instantly – in a way I have felt very few times in my life – I knew that God was working in him. Here was a man who had all kinds of academic success and had thrown it away to serve the mentally handicapped. A man who had addressed the most scholarly audiences in the world, but who was bowed down in prayer before speaking to a second-year religion class. For him, it seemed, every moment was precious, fleeting and important.

Even today, when I read Nouwen's work, I see that heavy-headed sorrow of his. His books, such as *The Wounded Healer,* show a man trying his very best to use his considerable gifts to do God's work, and struggling with the enormity of the task.

The second sorrow-filled saint was a young man by the name of Dan Steven. I never actually met Dan, face-to-face. He was the son of a colleague of mine. A musician. A thinker. A poet. And very young. When I interviewed him by phone he was struggling with the disease that would eventually take his life. He was more aware of his mortality in his 20s than most people are in their 40s and 50s and, because of that, lived his life with a sense of mission.

Dan spoke of art and music as a holy calling and a vocation. He said to me: "Civilization is crumbling, and it is the job of the believer to recognize and remark about that. And if you are the only one to do so, so be it. You cannot be afraid to take up an issue. There has to be a Rosa Parks – someone to take the first seat on the bus."

That's sorrow, speaking. That's a young man looking at the world and seeing challenges to be overcome. Most of us would see such sorrow as a negative. We would try to find ourselves a good therapist who could help us embrace the power of positive thinking.

But here's the paradox of sorrow: sorrow is not a bad thing. Like the tides – which can be harnessed to provide a vast source of renewable energy – sorrow can be harnessed to do great good.

We live in a world where superficial and fleeting happiness is what we're told to pursue. But embracing our sorrow – coming to grips, for instance, with the fact that our time on this world is limited and therefore precious – can help us be more empathetic, to be better listeners, to slow down, take stock and reach out to others.

When Isaiah prophesied about Jesus he described Christ, first of all, as a "man of sorrows and acquainted with grief." Yet it was through that sorrow that he brought great joy. Through that sorrow that he came to understand what it is to be truly human, and, in turn, taught us. There is a wonderful mystery and a paradox at work, here.

One that – for most of us – truly takes a lifetime to understand.

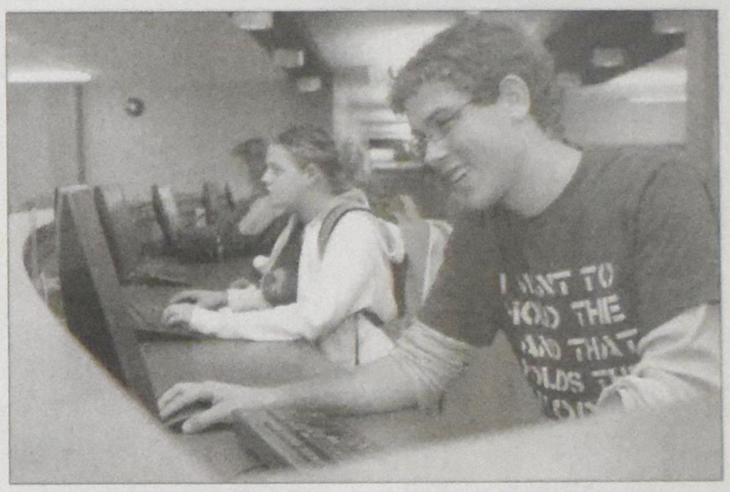
Lloyd Rang (Lloyd.rang@rogers.com) lives in Bowmanville, Ont.

Technically Speaking

Derek Schuurman

No value-free zones

The Canadian Association of University Teachers (CAUT) recently opened an investigation into whether Redeemer University College is denying academic freedom to its faculty by requiring them to subscribe to a statement of faith as a condition of employment. Redeemer now has the distinction of joining three other Christian universities in Canada – Trinity Western, Canadian Mennonite and Crandall – who have already been investigated by CAUT. All three institutions have been identified by CAUT as "universities that impose a faith or ideological test." While CAUT defines academic freedom in terms of the rights of autonomous individuals, Redeemer has argued that academic freedom includes a communal freedom to pursue distinctive academic missions, including one that acknowledges that all truth is rooted in God. Working from this starting point, Redeemer supports scholarship in a broad range of disciplines – including the area of computer science and technology.



But does faith really make a difference in the way one approaches technology? What would CAUT find if they walked into my computer lab? Many people consider it self-evident that technology is neutral. The argument goes something like this: it isn't about the technology itself, it's what you *do* with technology that matters. This perspective leads to a philosophy of technology education in which the world of values are not part of the world of practical engineering and computer programming. This view presupposes that designing technology can be separated from its societal, environmental and ethical consequences.

The belief that technology is neutral misses the point that it is a human activity. In his book *Technopoly*, Neil Postman makes the following point: "Embedded in every tool is an ideological bias, a predisposition to construct the world as one thing rather than another, to value one thing over another, to amplify one sense or skill or attitude more loudly than another." Some technical artifacts, like guns and land mines, embed values that are easy to discern; others are more nuanced. For example, the automobile has provided individual freedom and mobility, but it has done so at the cost of increased pollution, fundamentally changed neighborhoods and cities, and geographical separation of where people shop, work and play. Even if values are not explicitly articulated, they are part and parcel of any technology. These values include a wide range of aspects including economic, aesthetic, social, legal, moral and faith aspects.

Human-directed activity

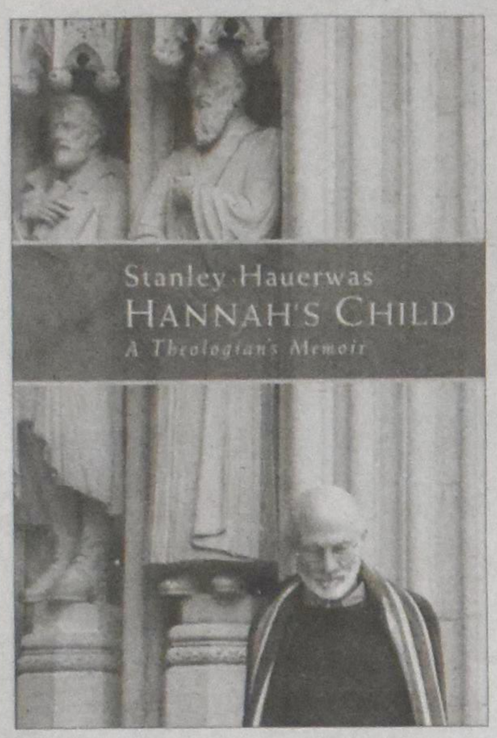
Stephen Monsma in the book *Responsible Technology* defines technology as "a distinct cultural activity in which human beings exercise freedom and responsibility in response to God by forming and transforming the natural creation, with the aid of tools and procedures, for practical ends or purposes." This definition recognizes that technology is a *human cultural activity*; it is more than just products and devices. Second, it recognizes that computer technology is a *response to God*, who calls us to interact with culture. The response to this call can be obedience to God's will or disobedience and rejection of God. It can be said that technological artifacts not only have a *structure*, but also a *direction*. As a human activity in response in God, technology is not neutral – it is value-laden and it is shaped by norms. These norms include things such as cultural appropriateness, stewardship, justice and showing care for safety and public health and welfare.

The mission of Redeemer is clearly stated on its website: to offer a university-level education which is Scripturally-directed. This has implications for all disciplines – not only theology and Biblical studies, but also in technology-related studies. We see technology as a cultural area in which humans exercise freedom and responsibility to God. This has implications about how we teach about technology, the technical research we do, and even how we use technology in the classroom. It is also the job of a Christian university to work these ideas out and present them to the wider academic world. This approach affords no shortcuts; rigorous academic research still takes hard work and requires competence.

The fact is that all university education involves a "faith or ideological" component, whether implicit or explicit – even in areas such as computer science and engineering education. The fact that ideologies and values are embedded in university education is inescapable, but the question remains: what values and ideologies are we teaching and learning?

Dr. Derek Schuurman (dschuur@csredeemer.ca) is a computer science professor at Redeemer University College where he enjoys the freedom to pursue teaching and research in computer technology from a Christian perspective.

Reviews



Theologian's memoir engages, provokes a reading of the credits

Hannah's Child by Stanley Hauerwas. Grand Rapids: Wm. B. Eerdmans, 2010.

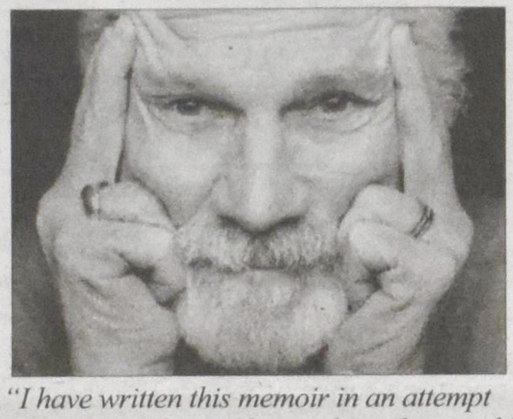
Reviewed by **Nick Schuurman**

No, this is not a book about Samuel.

Early on in my Reformed undergraduate education, I was made aware of H. Richard Niebuhr's seminal work on Christian social ethics, *Christ and Culture*. Of the five possibilities that the influential Yale theologian provided as paradigms for how the church can relate to culture, the option most compatible with the historically-Dutch Neo-Calvinist project, I was told, was that of "Christ the Transformer of Culture." Put simply, rather than standing against, above, or indistinguishably in the midst of the surrounding world, the church is a community set apart and engaged in societal transformation. Theologian Stanley Hauerwas has, throughout the course of his academic career at Yale and Duke, offered a harsh and powerful push-back to the position. And while my allegiances haven't changed, I have often benefited from his theological explorations and passionate polemics, this, his latest, being no exception. So if he's not exactly in our camp, where has he pitched his theological tent? And why on earth is this book being reviewed here anyways?

Aside from his issues with Niebuhr, Hauerwas is an ethicist who is perhaps most famous for his academic support for Christian pacifism. He writes often of his mentor John Howard Yoder, a Mennonite theologian who was arguably the most important force behind academic support for Christian nonviolence in the 20th century. It is with some pride, and a great deal of affection that he writes of Yoder, I suspect because he feels that much of his life has been devoted to carrying his torch. Later on, he recalls his decision to venture into the world of the public discussions that sparked up following the events of September 11, 2001.

The son of a brick-layer, Hauerwas has never forgotten the work ethic of his youth. He's a theologian and he's got the callouses to prove it. Another facet of his character that stems in part from his upbringing can be seen in the fact that he for some time had a reputation as "the foul-mouthed theologian." He simply "has little tolerance for bullshit," as he straightforwardly states on several occasions throughout the book – a trait that's won the hearts of some but got him into a lot of hot water elsewhere. In that no-nonsense spirit, he tells his story like it is, unpolished and unadorned. He writes openly of the infighting and politics of university life, the agony of a mistake of a marriage and subsequent collapse of his first wife's mental health and his own failures along the way.



"I have written this memoir in an attempt to understand myself, something that would be impossible without my friends."(xi)

Perhaps the most engaging thread that is placed into the pages of this book is the story of how Hauerwas moved from his first marriage to his second. Painfully, and with emotional sensitivity one might not expect from a scholar, he recalls the deeply broken relationship of his first love. The troubling story of Anne, a brilliant woman who suffers a serious of increasingly dramatic mental breakdowns, eventually leads into the brighter, unlikely life he ends up sharing later with Paula.

Hauerwas, in the book's epilogue, admits that he is not really sure if *Hannah's Child* ought to be called a memoir. In a lot of ways, it fits the title, but the lines are often blurred. If I were to venture a more apt description, I would suggest that what he has written constitutes the literary equivalent of credits that he would like to roll at the end of his life as he edges closer to it. I thought of skimming through the book again a second time, just to count the number of names he mentions. What he has done, I believe, can only be called honourable, even if it at times reads like a compendium of miniature biographies. He is telling the story of his life and his work by telling of the countless people who's stories have shaped it. True to his life's scholarly bent, he gives credit where credit is due – an integrity much deeper than just academic.

There may be very little that a Yale-trained Methodist theologian who taught at Duke and Notre Dame would have in common with the readership of this publication. If you have read anything by Stanley Hauerwas, or have any sort of a theological bent at all, I would, however, recommend the *Hannah's Child*. If nothing else, it tells the story of a man who, while having suffered deeply, sought to think hard about God in an attempt to serve the church and the world. That is something we can all relate to.

Nick Schuurman is the Review Editor for CC.

Speech, Therapy

The King's Speech, 2010.

Reviewed by **Walter Miedema**

The King's Speech is a film that gets to the core of what it means to be human. As humans one of our strongest desires is to be heard; one of our greatest needs is to be loved. This movie is about how one man found his voice and used it to influence the hearts of the people he governed.

Albert Frederick Arthur George Windsor, the man who became King George VI – known as Bertie to those closest to him – had a serious difficulty when it came to being heard: he stuttered.

This film follows his close, class-crossing friendship with his Australian speech therapist Lionel Logue. We are first introduced to Bertie as he is poised, in his capacity as the Duke of York to give a speech to one of the largest assembled groups up to that time. Under the pressure of this experience, Bertie's stutter gets the best of him, and he delivers a painfully halting speech, of which we only hear a few words.

By the time of his speech at the British Empire Exhibition, Bertie had been to many high profile doctors in attempts to lose his stutter. Frustrated, Bertie persuades his wife Elizabeth to swear that there will be no more doctors. She agrees, but doesn't give up.

Her next move is to, without Bertie's knowledge, seek out the services of Lionel Logue at his offices in a poorer London neighbourhood. The interview doesn't get off to a good start but in the end Logue agrees to take Bertie on as a patient. And thus our two protagonists meet.

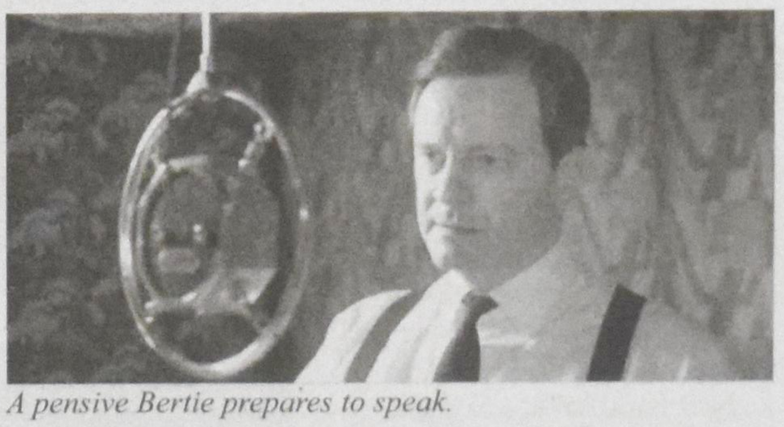
The film does much to compare and contrast the lives of Bertie and Lionel. Both have experienced difficulties and are outsiders in their communities: Bertie because of his stutter and sensitive character, and Lionel because he is an immigrant, considered by some a failed actor and clearly a member of the lower-middle class.

Story-wise the movie seems to follow a bit of a romantic formula. When Lionel and Bertie first meet, Bertie is wary of Lionel and finds him irritating. Through working together, however, they find a respect for each other and Bertie finds a listening ear, and a friend. At one point Bertie wonders aloud why Lionel listens to him and assumes it's because he's being paid, to which Lionel responds, "Bertie, I'm not a Geisha girl." The relationship has two major crises and in both cases Bertie learns from the argument and the friendship is made better because of it.

In the end Lionel becomes a true friend to Bertie who considered him his true family. Bertie's real victory is that with Lionel's help he finds his own voice, free from the pressure of his family, and that he is able to use it to speak to and for the people he rules in their hour of need.

The film has excellent production value and much attention is paid to detail. The beauty of ornate palaces is contrasted well with the simplicity and sometimes run-down nature of Lionel's home and office. The writing is also very clever. It moves deftly between the humorous and serious, both being used to communicate poignantly.

All three headlining actors perform their roles admirably. Geoffrey Rush's Lionel Logue seems the least stretch, but his witty personable portrayal has us on his side almost immediately. Helena Bonham Carter's Elizabeth is at once determined to support Bertie, saddened by the way Bertie is treated and the pressures of being a member of the royal family and affronted by the way Edward VIII carries on with Wallis Simpson.



A pensive Bertie prepares to speak.

Collin Firth affects an incredible transformation as Bertie. The mushy staccato of his stutter rings true in every moment and yet it never becomes overpowering to the point where where the audience is left wondering what he is saying. The caring sensitive nature of Bertie also shines through in his portrayal. Age-wise however Firth seems too old for the role. This is especially apparent in his scenes opposite Guy Pearce's portrayal of Edward VIII. The fact that Pearce is seven years younger than Firth is impossible to hide. In reality, Edward (David) was about a year older than George (Bertie).

The King's Speech is deservedly up for a number of awards and has received much praise. The best reward this film could receive, however, is if it assists others in finding their own voices.

Walter Miedema lives and writes in Vancouver, BC.

Features

An anorexic's paradox

Emily Wierenga

Sometimes, for little girls, crying is not enough. And so, we starve ourselves.

Each pound lost is a teardrop falling heavy against the glass mirror that is our lives. Each meal rejected is a fist pounding against the loved ones who've hurt us.

I pounded my fist for four years against the chest of my family.

I was only nine but I wanted to die.

I wanted Dad to open his office door and notice me; I wanted Mum to hug me so tight I would never feel lonely again. I wanted to live at one address long enough to know the meaning that comes with place, to know the trees and the lakes and the flowers surrounding my house as I knew the sole of my foot, to know my neighbours as I did my three siblings, but the "call of God" moved us to Europe and Africa and all across Ontario and we were an island that floated strange against a shore of beauty.

I had no friends outside of home for we were schooled at the kitchen table. I watched the girls with their pink backpacks running along the street each morning and wished I could run with them. Only they looked at me, in my bowl haircut and second-hand clothes, and spoke whispers and grabbed each other's hands and turned away laughing. And I turned away inside of myself and swore I would change everything. I would make everything better.

My mum had never known love as a child, didn't know what it was to be complimented, and so didn't know how to affirm her children. She loved us by heaping piles of macaroni and cheese on plates and sewing us clothes and cutting our hair and teaching us to read and write and do arithmetic. She loved us the only way she knew how. And Dad did too. He loved us by doing his job so well he ended up putting ministry before family. He kissed us on the cheeks early in the morning and did Bible devotions and sighed when we asked him questions on Sermon-Writing day. I hated Sermon-Writing day.

Dad/God

I hated my dad for loving the church more than he did his own family. I think I may have even hated God. Because to me, God was a man with a creased forehead behind a pulpit saying "Thou shalt not" and never asking me how I was doing – never really hugging me, never really knowing his little girl.

I got baptized at age eight because Dad told me I should and I wanted to please him the same way I wanted to please God because even though I hated him, I wanted to love him. One year later, I stopped eating. I realized that even though I'd gotten baptized, Dad still didn't ask me how I was doing, not in a way that I knew he meant it, and so God didn't care at all. Not really.

It's a scary place to be in, this place where you have no one, so you have to become bigger than life itself, in order to carry yourself through the pain. A nine year-old isn't very big. And all I wanted to be was small. Thin. Invisible. But somehow, I had to be both big and small. An anorexic's paradox.

Emily, wasting away.

I didn't know about anorexia nervosa. We weren't allowed to play with Barbie dolls or take dance lessons or look at fashion magazines or talk about our bodies in any way other than holy, so I didn't know anything except that Mum changed in the closet when Dad was in the room, and made us cover our skin head to foot. So a kind of shame came with this not talking about bodies and beauty became something forbidden. And so I began to rebel.

We continued to move and be taught by Mum at the kitchen table while Dad visited his congregation and wrote sermons, and I slowly removed food from my plate. Mum took me for blood tests and the doctors told her to put me in school, and that was a good thing, for I'd always wanted to go to school and make friends, but it was also a bad thing, because suddenly I realized how many thin, pretty girls existed and how boys liked thin, pretty girls, and my mission became so much more than just saving myself from the pain of having no choice and no affirmation. It became about winning over the world.

It started by removing spreads, like margarine and jam, and then I refused dessert. I stopped finishing my main course, and eventually, after a couple of years of tantrums and refusing to hug my parents and planning out my meals days in advance, I was eating a half a slice of bread for breakfast, half a slice for lunch, and a spoonful of corn for supper. I was going to bed at eight for I couldn't stay awake, and I was running or skipping rope when I wasn't planning out my next meal. My newest way of saying "no."

Living/Dying

It started as a way of saving myself, but in the end, it became a way of killing myself. There was nothing to live for, save my mission to die.

My stomach would growl for hours on end at night keeping my parents awake. Then one night my mum snuck into bed with me, when I was asleep, just so she could hold her little girl but her little girl was all bones and she stifled a scream and called Toronto Sick Kid's Hospital for her daughter was dying and she didn't know what else to do. But a week in the hospital did nothing, only made me angrier, and for the next two years I did everything I could to live on nothing. Until finally, I was 13, and my friends couldn't even look at me anymore for the skeleton they saw there. And my parents refused to let me enter Grade Eight because I was going to the hospital until I decided to get better.

And so, for two days before entering the hospital, I stopped eating altogether, and as I lay there in the hospital bed shaking purple from hypothermia, a sixty-pound emaciated girl in a five-foot-six frame, the nurses asked God why I was still alive.

What's missing?

'Come unto me…'

When they said I was a miracle, God told me the answer. He told me it was because he wasn't the man behind the pulpit with the creased forehead, and he wasn't the woman fumbling with motherhood, and he wasn't the church or the reason we'd moved or the source behind my pain. It was because he was my Saviour and all he wanted was to save me. From myself.

Emily's Grade 8 graduation: renewed health and relationships.

And in that moment all I wanted was to be saved.

I think all along I just wanted someone big enough to come along and pick me up so I wouldn't have to carry myself anymore. But I couldn't let just anyone. He had to be perfect. And I had to be ready.

And so I put a fork in my mouth and I began to eat. I'll never forget that first bite of meatloaf and how bumpy it felt on my tongue and how good it felt knowing my only mission was to finish that plate.

And I began to hug my parents again and to see them for the flawed loving people they were and to accept their broken way of giving and to let God supply the rest.

Emily Wierenga is a writer from Neerlandia, AB, where she lives with her husband, Trenton, and their miracle child, Aiden Grey. She by no means blames her parents for the disease (it reoccurred later in life as well, as a young married woman), and fosters a beautiful relationship with them to this day.

Travelling toward healing: *CC* interviews Bert Zwiers

Christian Courier recently interviewed Bert Zwiers, former member of the CRC Disability Concerns Committee, about his trip to Belgium to undergo a surgical procedure for Multiple Sclerosis currently unavailable in Canada.

Can you describe MS for those who might not be familiar with it?

MS is a neurological disease that affects one in 600 people. The myelin sheath around the nerves in the brain and spine is scarred. This causes missed neurological signals, resulting in symptoms ranging from mild to extreme paralysis, blindness, loss of hearing and sometimes speech. Multiple sclerosis means "Many Scars," revealed in the brain by MRI images.

Tell us some of your history with this disease. How did it impact your life?

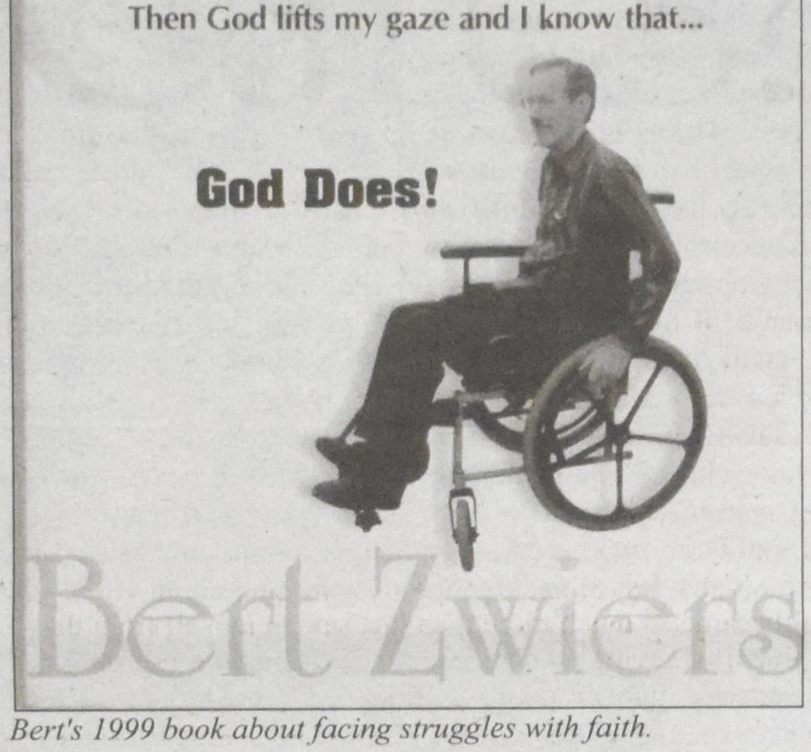
I have chronic progressive MS. I first realized I had a problem when walking became difficult. I experienced several bouts of partial blindness. This caused considerable anxiety because I feared that I had a brain tumour. After extensive testing, I was told that I had MS. That can be a devastating diagnosis, but, for me, it was a relief. There was finally a name for what ailed me. But I really had no idea what MS was. Being only in my early 40s, I thought I could beat it somehow.

As the name suggests, my MS progressed. After using a cane for several years, I began to rely on a walker and a manual wheelchair. Eight years ago I could no longer propel a manual chair and "graduated" to an electric wheelchair which I still use.

Thanks be to God, I experienced no severe emotional issues. Romans 8:28 is my favourite verse. I was granted an inner assurance that this was God's plan for my life and he was going to use me as he saw fit. It was a blessing that I could be involved in the CRC Disability Concerns Committee for seven years, filling the gap in my life brought about by early retirement in 1989. I also took up writing as a hobby.

In 2008 you heard about Dr. Paolo Zamboni. What's so new about his theory and treatment?

Dr. Zamboni's wife suffered from relapsing-remitting MS. After treatment, she experienced no further attacks. Dr. Zamboni theorized that the cause of MS was chronic cerebrospinal venous insufficiency. CCSVI causes iron deposits in the brain which triggers autoimmunity. That, in turn, leads to the degeneration of the myelin sheath of the nerves. Studies have shown that 90 percent of tested MS patients have CCSVI. The basic problem is a blockage of one or both of the internal jugular veins. The "Liberation Treatment" unblocks these veins by balloon angioplasty, a common procedure.


From where I sit, I am sometimes forced to ask the question so many ask...
Who Cares?
Then God lifts my gaze and I know that...
God Does!
Bert Zwiers

Bert's 1999 book about facing struggles with faith.

Why did you have to go to Belgium for this surgery?

The procedure to repair CCSVI is not available as a funded hospital procedure in Canada at this time. Strictly controlled studies are being run in Canada, the USA and in the Netherlands. My own neurologist, Dr. Paulseth at McMaster Hospital, estimates that it will be two to three years before Health Canada approves and funds this procedure. Last year a doctor in Barrie, Ontario provided the treatment to eight of his patients. His practice was shut down and he lost his hospital privileges. I was recently notified that the National Health Organization in Great Britain will fund the CCSVI procedure in 2012.

Tell us about your trip and the operation.

Both my wife and I were excited by the hope of a possible cure for the disease from which I have suffered for more than 25 years. I had wanted to be included in a controlled study being done in Hamilton, but, at 67, I was deemed too old to participate. While the procedure is available in places such as India, Poland, Costa Rica or Mexico, I had concerns about safe medical practices in foreign countries where I could not speak the language. There are many fraudulent schemes on the Internet targeting desperate people.

I finally located a clinic called Privatescan in Hengelo, The Netherlands. I was encouraged by the prospect of having the operation done in the country of my birth, but my only contact with Privatescan was by email or phone. When it came time to pay the substantial cost ($12,000), I had to think twice. I finally substantiated the credibility of the clinic and sent a bank draft.

The actual surgery would be performed in Aalst, Belgium, since Belgium permits the "Liberation Treatment." MRI testing was to be done on November 25 and the actual operation was scheduled for November 29, 2010. It took less than 6 weeks from the time that I discovered the clinic to boarding the plane for The Netherlands.

Ironically, both my wife and I were pleased when the doctor told us, after the MRI testing, that there was definite blockage in both my jugular veins. This was indeed the problem and now someone was in a position to do something about it.

On Monday morning we arrived at the hospital, nervous and wondering what the results would be. Would it be the success we had read about? My expectations were not that lofty. I knew I would not walk out of that hospital. The best case scenario would be that I would regain some use of my left side and have more energy. A less positive outcome might mean no practical improvement, but at least a halt in the progression of the disease. Still, that would be good news, too.

The procedure took almost two hours. I was placed under narcosis, preferred when both jugular veins are cleared at the same time. A stent, or artificial tube sometimes placed inside a collapsed or blocked artery, was not inserted. It is not recommended when ballooning veins. Afterwards, the doctor told me that the operation was a success. I was asked to stay one more night in a nearby hotel and, if there were no complications, we could go home the next morning.

My first realization of definite improvement came in the hospital room. For years I had suffered from constant spasms and pain when lying in bed. Late that afternoon, having been in the same position for more than four hours, I commented to my wife, "Honey, I have been lying here for most of the afternoon and my legs have not moved once."

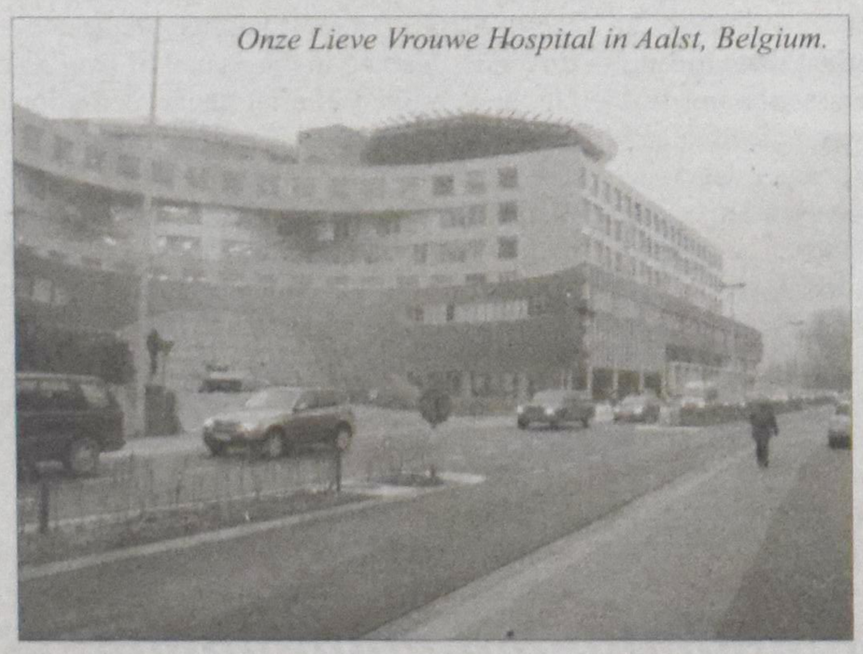
The improvement has continued. I have considerably more energy and take physiotherapy three times per week. I am experiencing strength and slight movement in parts of my body that I had written off. I can now stand, using a walker for ten minutes or more where before I could only do so for two minutes. Months of hard work are ahead of me. My first goal is to be able to use a walker again. That will be a huge step in the right direction.

Would you recommend this treatment to others?

I felt that I could not let this opportunity pass. I strongly encourage others to do it. Do not expect to walk out of the hospital if you haven't walked for years. It means much hard work, getting muscles that have not moved in years back to normal function. But it is so worth it.

How has your Christian faith informed this journey?

I need to say that God was a large part of this story. We prayed a lot. It was a considerable undertaking. First of all, we are thankful that this opportunity was given. God's time is always the right time. There were a number of concerns that surrounded the venture. I could not risk getting a cold or I would not be able to have the MRI. There was a lot of travel involved and using the wheelchair can be problematic, but all the connections came together wonderfully. Many friends, relatives and churches prayed for me. We felt the power of those prayers. God's grace was evident throughout. We were overwhelmed by the evidences of support. God is indeed good!



Onze Lieve Vrouwe Hospital in Aalst, Belgium.

Bert Zwiers (bzwiers@cogeco.ca) was born in Nijverdal, The Netherlands. He lives in Waterdown, Ont. Bert is married and has three children, ten grandchildren and one great-grandchild. Contact him for information about his books, or to be placed on the mailing list for his devotional newsletter.

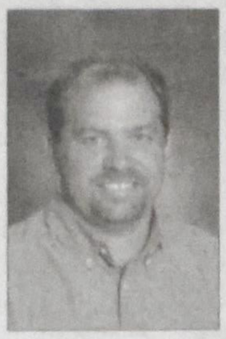
Series

The 'New Calvinism' ... how new is it?

CC is pleased to introduce a three-part series discussing the influence of New Calvinism in church and society. Our guest writers are both well-qualified to help our readers understand the influence of this theological movement. Wayne Brouwer is Associate Professor of Religion at Hope College and also teaches at Western Seminary and James K.A. Smith is Professor of Philosophy at Calvin College. As in our previous series, both scholars wrote their answers to the questions we posed independently of one another. There may be differences of opinion or essential agreement. We invite you to join the discussion via letters to the editor (editor@christiancourier.ca) or by way of comment on our website (**christiancourier.ca**).

Part 1:

Can you define the New Calvinism and explain its origins? Is it different from Neo-Calvinism? Why has Calvinism gone through a period of suspicion and denouement anyway, and has that abated with this upsurge of interest among evangelicals?



James K.A. Smith

The so-called "New Calvinism" is a kind of revival of interest in certain aspects of the Reformed theological tradition amongst mainly younger (male!) evangelicals. Journalist Collin Hansen has described them as "the young, restless, and Reformed." In some ways, I think this is a reaction to the paucity and pragmatism of "megachurch" evangelicalism which tended to yield a slimmed-down therapeutic version of Christianity that is largely anti-intellectual. In other words, I think this younger generation is reacting to the lack of intellectual and theological reflection in the churches they grew up in. From that perspective, discovering the Reformed heritage is like coming across a deep, cool well of water in an arid desert. Their theological thirst makes them eager to drink up the rich resources of the Reformed tradition.

However, we should note that the New Calvinism tends to inherit a particular slice of the Reformed heritage, and it is a distinctly American rendition of Reformed theology. For example, on the cover of Hansen's book, *Young, Restless, Reformed*, is a playful picture of someone wearing a T-shirt that says, "Jonathan Edwards is my Homeboy." That captures something important about the New Calvinism: it is a version of the Reformed tradition that privileges Jonathan Edwards rather than Abraham Kuyper. It is much more interested in Westminster than Amsterdam. Indeed, sometimes I'm not sure that John Calvin is all that important for this movement. Instead it seems to be more concerned with later American inheritances of a more narrow Reformed theology that is primarily concerned with matters of soteriology – with the so-called "doctrines of grace" that tend to fixate on issues of election, predestination and dissecting the minute issues associated with TULIP.

In other words, it is very important not to confuse the New Calvinism with Neo-Calvinism. (Influential blogger Scot McKnight has coined the term Neo-Reformed which just adds to the confusion.) Indeed, one of my primary aims of my book, *Letters to a Young Calvinist*, is to introduce the New Calvinists to a wider stream of the Reformed tradition. The New Calvinists tend to work with a fairly narrow piece of the Reformed tradition such that it might be better described as the New Puritanism – not because it is particularly "puritanical" in our common use of that term, but more specifically because the New Calvinists look to Edwards, Baxter and John Owen rather than Kuyper, Bavinck, and Dooyeweerd. The New Calvinism is more closely aligned with "Old Princeton," the theological tradition associated with the likes of Charles Hodge and B.B. Warfield. Or, as I've suggested elsewhere, it is more of an Anglo-American inheritance of the Reformed tradition rather than a Continental one: it looks to the Westminster Confession rather than the Belgic Confession; it more interested in the Puritan vision of America as a "city set on a hill" than Kuyper's vision of cultural engagement; it takes seriously the task of Christian theology, but can't quite imagine a Christian *philosophy*. In short, the New Calvinism has a lot to say about a theology of salvation; it has much less to say about a theology of culture.

However, I think there are still reasons to be encouraged by the New Calvinism. It does signal a new interest in theology and intellectual reflection amongst evangelicals. It is also a movement that counters the chronological snobbery of so much North American Christianity which is always fixated on novelty and the "next best thing." In this respect, the New Calvinists exhibit a healthy sense of indebtedness to those who've gone before us, priming young people to look back to voices like Edwards, Calvin, Luther, and sometimes even Augustine. These are positive developments that we should build on. But my hope is that the New Calvinists could be invited to see that "Calvinism" – as a narrow concern with issues of election and predestination – is really just a slice of a much wider, richer Reformed heritage which includes wisdom about ecclesiology and culture. In short, my hope is that the rigours of "Calvinism" could be a kind of gateway into the wider riches of the Reformed tradition, which is itself an invitation to revalue the heritage of the church catholic.

James K.A. Smith is professor of philosophy at Calvin College in Grand Rapids, MI where he also teaches in the department of congregational and ministry studies. He is the author of a number of books including, most recently, Letters to a Young Calvinist: An Invitation to the Reformed Tradition.

NEW CALVINISM VERSUS OLD CALVINISM.

Wayne Brouwer

When *Time* magazine declared that "The New Calvinism" was one of the "10 Ideas Changing the World Right Now" (March 2009), one could almost hear a collective cultural gasp. The post-Christian world quizzically frowned at such anachronistic silliness. Heirs of the Calvinist tradition, on the other hand, repented quickly for their brief moment of uneasy pride, and then renewed intra-family squabbles.

Is there a "new Calvinism"? If so, what was the "old Calvinism," and how are the two related? If not, what modern strangeness has attracted such attention as to get lumped with one of the most publicly despised religious traditions of all time? A few sorters...

First, "Calvinism" broadly marks one branch of the Christian family historically. While often reduced to a few theological axioms, Calvinism is more of a worldview emerging from John Calvin's general approach to scripture, ecclesiology, and the social implications of the gospel. It emphasizes the clarity of scripture (over against codependency on tradition), two sacraments as the means of grace in a particularly relational interpretation (countering anthropologies which either overestimate the human capacities, or incorrectly identify God's address of our need, or underestimate the power of sacramental symbols), a church order in which Christ's direction of the Body is collegially found in spiritually gifted leaders (rather than through an organizational system stemming from a human vicar, or by way of tyrannically individualized Christian practice negotiated in pure democracy), believes in a necessary working relationship between church and state as partners in the divine governance of humankind, follows the brilliant-though-dangerous adherence to the "third use of the Law," postulates that all Christians have religious vocation (in difference from sacred/secular divides), and which unabashedly proclaims the sovereignty of God in a world where pluralistic negotiations are standard operating procedure.

Second, under Calvin's influence, there was a noticeable change in Geneva's lifestyle practices. Rather than presuming "religious" activities to be practiced only in cloistered monasteries, while other Christians generally were merely "secular" in daily living, Calvin argued for social transformation as the "third use of the Law." With Luther, Calvin agreed that God's Law shaped creation and defined its ordering principles ("first use of the Law"). Both also shared confidence in Paul's recognition that through the divine commands we understand the full pervasiveness of our sinfulness ("second use of the Law"). But Calvin forged ahead alone in sensing the social implications of God's Law as a guide for Christian living ("third use of the Law"). Some interpret this as Calvin's dour repressiveness, and others call it a new legalism (reaching its apex in Puritanical oppression), but for Calvin it was the natural response of love.

Third, the original "Calvinism" was found as a social expression in Geneva and in Puritan America. While Calvinistic influence has been traced in many other places, only in late 19th and early 20th century Netherlands did another Calvinistic majority embark on similar efforts to structure an entire culture with an eye toward this "third use of the Law." This was identified as "Neo-Calvinism," and reached its tentacles to a number of places (including North America, primarily through emigration transplants) where theologians and philosophers and educators and preachers colluded to speculate on what human culture might be like if shaped fully by these designs.

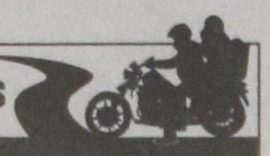
Fourth, because central to Calvinism is a mutual declaration of the sovereignty of God coupled with a great emphasis on human response, there has always been a struggle to define the relationship between these. It emerged most publicly in the controversies leading to the Synod of Dordrecht, and resulted in a particular definition of divine sovereignty shaped in response to issues raised by the "Remonstrants." These "Canons of Dort" attempted to negotiate a road through a mystery, and did not pretend to define all of "Calvinism" generally.

Fifth, the only thing new in the presumed "New Calvinism" is strong talk about the sovereignty of God. This is really neither "new" nor uniquely "Calvinistic". Augustine vociferously argued this point against Pelagius (and the semi-Pelagianism often emerging from Rome) in the fourth century, and it has never left church discussions. But

...*continued next page*

Columns

Intangible Things



Heidi Vander Slikke

If only . . .

(the spiritual side of home renovations)

For the first ten years of our marriage we lived in an old farmhouse that had lots of character – including drafty windows, crooked floors and a shaky fieldstone foundation. With three young children we needed a larger home. Despite the enormous expense, building a new house seemed the best option.

During the building process, very little proceeded exactly as planned. Tradesmen are like restaurants – the good ones are extremely busy. Delays punctuated the various stages of construction. I often came out here and stared at the slow progress. I tried to imagine the finished product, thinking, "If only it were done, we could live happily ever after." As bills mounted, I sometimes questioned the necessity of a new house. For all its imperfections, our old place held a decade worth of memories. It was home.

At last, in February 1988, we moved. As Jack and I carried the sofa across the old living room floor, one of the massive hand-hewn beams in the basement snapped, full of dry rot. Yes. It really was time to move on.

Our new home was a spacious four level side-split, well insulated and absolutely plumb. I could buy any design of wallpaper and never worry about the pattern running askew. Furniture no longer had to be propped up to keep it level. The wind didn't rattle the windows and the sills were free of flies. I felt like royalty (only with a mortgage).

Our children grew up in this happy home. Now we're empty nesters. For a couple of years Jack and I have talked about reconfiguring the third level, creating a large family room where we could sit comfortably with the whole crew at Christmas or Thanksgiving. We both dislike change, but finally agreed this would be worthwhile.

We emptied out the contents of the entire level, storing shelves and shelves of books in the basement, filling the motorbike trailer with excess belongings, and rearranging the other levels of the house to accommodate essentials.

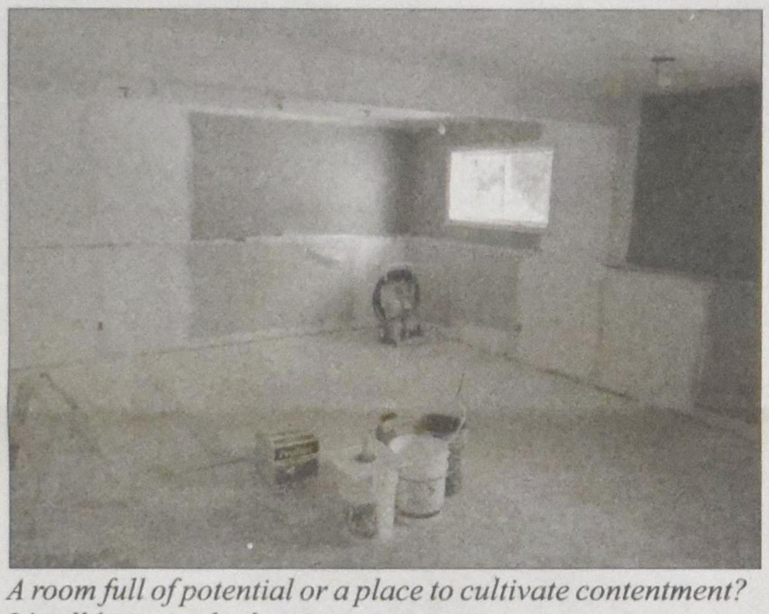
In any and all circumstances

Going into this project, experience had taught us three things. (1) It will take longer than planned. (2) It will cost more than anticipated. (3) There will be many times when we wonder why we started in the first place.

As we hauled worn out furniture and old carpeting to the dump, Jack looked at me and said, "Whenever the going gets tough, I just want you to think about how you can turn this into a column." We laughed.

Work began two weeks later than scheduled. Then we waited nearly three weeks for the drywaller. He estimated his part would take a week. That was two weeks ago and he's not done yet. One week from today the flooring is supposed to be installed. Before that happens I have to paint the ceilings and walls.

This morning I stood on the dusty concrete downstairs and looked around. I envisioned glowing hardwood floors, Jack with his feet up on the new sofa, warming himself by the propane stove. "If only . . ." I thought.



A room full of potential or a place to cultivate contentment? It's all how you look at it.

I gazed out the window at the snow-covered yard and sighed. I'm tired of winter. If only I could go for a long motorbike ride in the warm sunshine.

A fat blue jay dangled precariously on the edge of the feeder. Two bright red cardinals waited their turn in the branches nearby. A squad of chickadees cleaned up scattered seed on the ground. Not one of them woke up today wishing it was June. They simply plumped their feathers and managed the day God gave them.

Truth be told, a couple of heavy "if onlies" weigh on my mind this morning – issues far more serious than a tardy drywaller. Were it in my power, I'd wish them away. But in my heart I know this is what God has given me to handle. Living in the land of if only is a waste of time. After all, the Lord is near (even in this mess). That's cause for confident rejoicing, here and now.

I survey the half-finished room again and compare it to my life. That, too, is under construction. It will be, as long as I have breath in my body. I resolve to take a lesson from the Apostle Paul, to be content in all circumstances and to remember that godliness plus contentment equals great gain.

Who knew that home renovations could be a spiritual journey?

Now . . . if only that drywaller would get here!

Heidi Vander Slikke (hmvanderslikke@hotmail.com) lives in Harriston, Ontario.

---

because North American hubris believes we determine our own destinies, such preaching is usually denigrated as the weird radicalism of fringe factions and fundamentalist extremes in either Christianity or Islam. *Time* magazine was merely noting the amazing current popularity of certain preachers (e.g., Mark Driscoll), writers (e.g., John Piper), and influential church leaders (e.g., Albert Mohler). To generate sensationalism, it lumped these together and called its stew a "New Calvinism."

Wayne Brouwer teaches at Hope College and Western Seminary, both in Holland, Michigan.

Artful Eye

Photo taken in Sarnia, Ont. LAVENDER RISE PHOTOGRAPY ~ M D DE BOER

Murray and Deborah DeBoer attend Redeemer CRC in Sarnia, Ont.

Election Day

Driving beneath a rising
helix of blackbirds,
autumn rain
ushering in my fifth month
of impervious pain, this day
is different, not because long lines coil
around polls, not because the temperature
hovers at 60 degrees,
not even because the birds seem
to sweep the rain
up with them
so drops no longer
land on my windshield,
but because I want
to go with them,
to spiral up into the gray
like Elijah, sailing through
those saturated clouds,
shedding my clothes,
my damaged flesh, my
bones, candidate for heaven
who just leaves this world,
this dominion of skin.

Julie L. Moore

*Julie L. Moore directs the Writing Center at Cedarville University. "*Election Day *was written at one of the lowest points of my illness. What I discovered is .... Christ's grace really is sufficient." Reprinted with permission from her book* Slipping Out of Bloom. *Read more at* ***julielmoore.com***

Columns

My Window Seat

Mendelt Hoekstra

Sitcom life

When I meet an old friend or colleague I haven't seen in a while, they invariably ask how my children are doing. Depending on the time I am willing to give the conversation, I either respond that they are doing well or that I recently got married to a lovely woman who has two kids of her own. When I mention two extra kids, usually the conversation has a "Brady Bunch" reference somewhere before we say goodbye.

The Brady Bunch. You can probably hear the tune when you read the words: "Here's a story, of a lovely lady, who was bringing up three very lovely girls . . . . " It's a catchy and well-known theme song. *The Brady Bunch* is a sitcom that ran from September 1969 to March 1974 for six seasons with 117 episodes. The series revolved around two families blending with each other. A widowed father with three sons, Mike Brady, married Carol Martin, a woman with three daughters. It wasn't the first mainstream television show that featured blended families – *Make Room for Daddy* and *Bonanza* were shows in the 1950s with step-siblings and half-siblings – but *The Brady Bunch* aired at a time in North America when divorce and remarriage were becoming more common. *The Brady Bunch* is one of the most remembered television shows from the 70s.

I was born 12 days after the last original episode aired, so the only way I knew of the Brady bunch was from an older person's reference or the well-written theme song. It wasn't until 2011, five kids and 42 years after the original first episode, that I started watching the show. In fact, we've started to watch it as a family. This has turned into our children's highest currency. They love the show. They eat their vegetables faster than they normally would when there is a chance to watch another episode. They clean up their room better. They ask every day to watch more. "We can watch *The Brady Bunch* if we can clean our rooms by six o'clock? YES!" When the theme song starts, there are five kids singing each word.

'I just tell it like it is'

Watching an episode is a real treat. And a real education. We started from the beginning when, in the first episode of season one, Bobby, the youngest son, hides his biological mother's picture. When his father finds it and discusses it with him, Bobby is thrilled that they can still have the picture in the house "even though there is a new mom." The episodes are filled with believable stories, an attempt at a life lesson and some slapstick humour. Our kids laugh out loud; they find it genuinely funny.

Blended families – are they really like the sitcom?

There are many similarities with us and the Brady bunch. The kids can relate to being taken from different homes and being placed together, but more than that, they can relate to the everyday issues of living with new siblings and new parents in a very busy household. During an episode, we often overhear one of the children say, "That's just like us!" I like that the episodes give our children a small glimpse of the conversations that Mike and Carol, the parents, have regarding issues about the kids.

There are also many differences between us and the Brady bunch. First, we don't have a maid. Our house is pretty tidy, but not as clean as the Brady house. My jokes aren't as bad as Mike Brady's (I hope), and at the end of each episode the kids always end up listening to their parents and going to bed happy. That doesn't always happen in our house.

For now, we will continue watching the episodes and enjoy the time together. "One day when the lady met this fellow, and then it was much more than a hunch. . . . This group must somehow form a family. . . . And that's the way we became a closer bunch."

Mendelt Hoekstra (mendelt.hoekstra@gmail.com) is the director of the Music Therapy Program at Bethesda, an organization that supports adults with developmental possibilities. He lives near St. Catharines, Ontario with his wife and five children.

Toddlers to Teens

Denise Dykstra

Hand-me-down wisdom

A long time ago, before I even had kids, one of my neighbours gave me some valuable parenting advice. I didn't know it at the time but what she told me then would eventually save me a lot of grief. In a typical neighbourly way, Pam and I were chit-chatting across the street one day when she sighed and vented to me: "I'm so sick of calling my boys 10 times to get them out of bed. When you have kids, do yourself a favour and only call them once to wake them up in the morning."

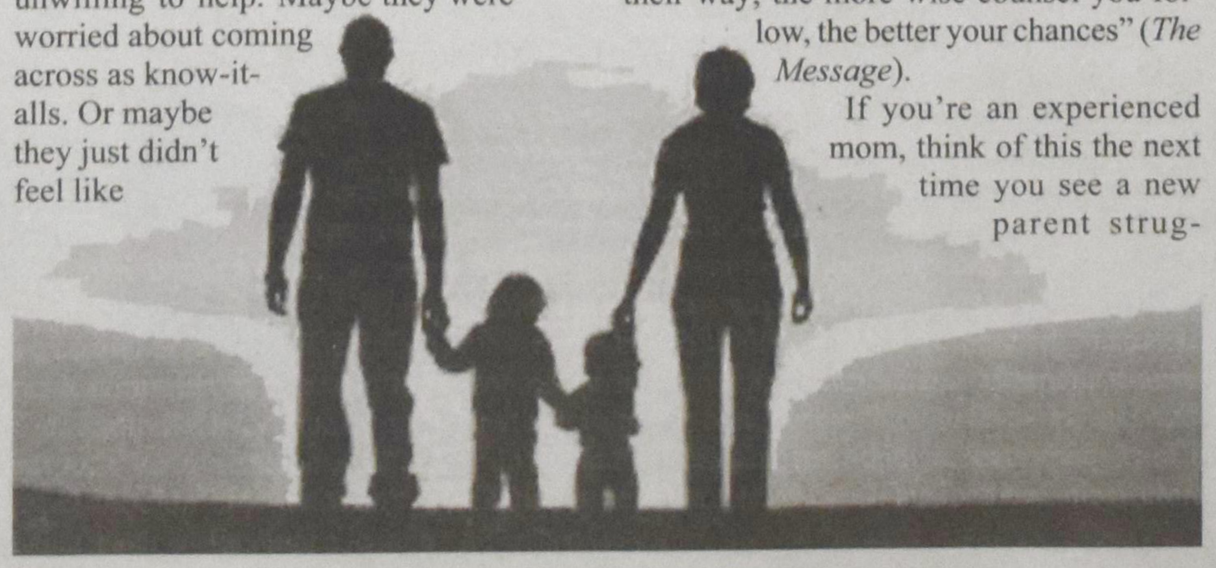
I don't know why, but that particular piece of advice stuck with me. And years later, when my kids started school, I decided to implement it. It hasn't always been easy – many times I've been tempted to make a second trip to a certain someone's room to make sure she's awake – but it has worked. And it's awesome. My mornings are free from stress and my kids have learned to be responsible for getting themselves up and out the door on time.

I doubt I would have thought of this one-call rule myself until I was as frustrated as my neighbour was. That's what often happens – we learn from our mistakes. But why, I wonder, can't we learn from the mistakes of those who have gone before us? Experienced moms are a great resource for those just starting out on the family journey.

I started mulling this idea over a few weeks ago when one of my friends casually commented that there were so many things she wished she knew before she had kids. Isn't that the truth, I thought. And then: what a great column idea. I composed an email asking for tidbits of parenting advice and sent it off to all the experienced moms I knew. I was excited. I fully expected to receive a landslide of practical, headache-saving ideas that I could pass along to *CC* readers. What I got instead was a small handful of suggestions.

It takes a village . . . if the villagers talk

Why did I receive so few responses? I don't believe it was because people were unwilling to help. Maybe they were worried about coming across as know-it-alls. Or maybe they just didn't feel like they had anything to add. As one mom wrote, "I really don't know that I have any wise words. . . . I've read this over [a few times], and feel like maybe I should just be the recipient of all the advice you're going to receive."



The truth is most women don't readily dole out parenting advice. Rarely in my 17 years as a parent have other moms freely passed their knowledge on to me. If I'm looking for information on something, I generally have to look in a book. And I doubt I'm the only one who's had this experience.

How unfortunate. We parents could save each other a lot of time and heartache if we all worked together. We'd be much more effective in our work. As it says in Proverbs 11:14, "Without good direction, people lose their way; the more wise counsel you follow, the better your chances" (*The Message*).

If you're an experienced mom, think of this the next time you see a new parent struggling. Share what's worked for you. And if you're a new mom, don't be afraid to ask others for advice. Chances are they've been there, done that. There's no use reinventing the wheel over and over again.

And now, here are the few practical tips I did manage to garner from my email. Who knows, one of these things may be just what you need to hear.

If you can't figure out why your baby is crying, cover his head. A baby's skin is sensitive to temperature or slight breezes that we don't necessarily feel.

Put hardwood in your living room.

Pray with your child when you wake him up in the morning.

Have breakfast with a group of girlfriends every other Saturday.

Pack extra clothes for all your kids in the diaper bag. You never know when you'll have to deal with an accident or a spill on someone other than the baby.

Let your kids pick out their own books at the library. They're more likely to read something they choose.

Denise Dykstra is a writer and mother of five from Edmonton, Alberta. She would love to add to her list of practical parenting tips. Have a suggestion? Email dykstras@telus.net.

Columns

The Public Square

Harry Antonides

Egypt: will it go the way of Iran?

Now that the crowds on Tahrir Square have gone home, Hosni Mubarak toppled from his throne, and the military taken over, can we breathe easier in the knowledge that freedom has finally arrived in Egypt? Maybe.

No doubt many Egyptians want to replace the Mubarak dictatorship with responsible government and a free society. But are there sufficient human and social resources within the population to organize and participate in the necessary rebuilding of the nation?

The looming question in all of this is has to do with the role of the Muslim Brotherhood (MB) in the changes now underway in Egypt. This organization was founded in 1928 by Hassan al-Bana, a fanatic promoter of radical Islam. Its motto is: "Allah is our objective. The Prophet is our leader. The Qur'an is our law. Jihad is our way. Dying in the way of Allah is our highest hope."

Muslim Brotherhood logo and founder Hassan al-Bana.

A radical agenda

Al-Bana summarized the Brotherhood's ambition as follows: "It is the duty of every Muslim to struggle towards the aim of making every people and the whole world Islamic, so that the banner of Islam can flutter over the earth and the call of the Muezzin can resound in all corners of the world."

What is the likelihood that the revolution taking place in Egypt will lead to a good ending unlike the 1979 revolution in Iran?

Some experts consider the military a suitable institution to direct the transition from dictatorship to democracy. But to be successful in Egypt it will have to overcome its own history of propping up the Mubarak regime, which inevitably has made many officers and foot soldiers complicit in the corruption and abuses of this regime.

Many in the West fall over each other in wanting to assure us that the Brotherhood, whatever its violent history, has changed its ways and now favours democracy and pluralism. President Obama has used his office to boost the Brotherhood's status by praising the "moral force of nonviolence" and recommending that it be included in the future government.

The campaign to downplay the threats of the MB is in full force in the media, led, not surprisingly, by the *New York Times*. Essam El-Errian, a member of the guidance council of the MB explained in a *NY Times* article that the MB has consistently demanded liberation and democracy. It now is a participant in the exploratory meetings with the military authorities. It promised "not to co-opt the public's agenda." El-Arrian wrote that the MB has "no special agenda of our own," and it wants to recognize the rights of all Egyptians (*NYT*, Feb. 9, 2011).

It is all sweetness and light. But then comes this caveat: the secular type of Western democracy is not suitable for Egypt. El-Arrian envisions a "**democratic, civil** state that draws on **universal measures** of **freedom and justice**, which is **central to Islamic** values…and inherently **compatible** with and **reinforce** Islamic tenets" [emphasis added].

Anyone who has paid some attention to the practice of Islamic law (sharia) knows that what El-Errian is saying is nonsense. In fact, his claims are bald-faced lies. There is no Muslim state governed by Islamic law that leaves any freedom to the non-Muslims.

A repeat performance

Thirty-two years ago the *NYT* opened its pages to the enablers of the late Ayatollah Khomeini who was responsible for turning Iran into a concentration camp. Former Princeton professor Richard Falk wrote in glowing terms about the 1979 revolution in Iran led by Khomeini. He stated that it was wrong to depict this Muslim cleric as a "fanatical reactionary," since this might well be Iran's "finest hour" as a country poised to become a "model of humane governance of a third-world country" (*NYT*, Feb. 16, 1979).

The reality is that the Brotherhood has served and continues to serve as a seed bed for radical Islam all over the world. It is very clever in adjusting its practices to changing circumstances. It promotes mostly radicalism and violence. But of late it has seen the value of infiltrating and participating in the western democracies and in situations of radical upheaval – as in Iran 32 years ago, and as in Egypt now.

I fear that Egypt will be a repeat of Iran, in part because of the support the MB receives from gullible Westerners. I hope and pray that I am wrong.

Harry Antonides (hantonides@sympatico.ca) retired as director of the former Work Research Foundation. He lives in Willowdale, Ontario.

Country Living

Meindert Vander Galien

Dear Oprah: cows are not steers

I wince every time I hear someone say they are thinking of buying a "cow" from a farmer and getting it butchered because beef in the store is so expensive. I get annoyed when I hear it from professional people. Last week a man asked me if I'm going to butcher any of my cows. He was interested in buying steaks for the barbecue. We had visitors over last fall; the man saw the cows grazing in the pasture field and asked if I'm going to get any of them butchered. Grrr! We never butcher cows – only steers and heifers.

Why do people lump cows, heifers and steers together and refer to all of them as cows? I would like to ask Oprah Winfrey that question, because she made the same mistake on a recent show about eating beef. She should know better.

Last month, Oprah sent an investigative reporter, Lisa Ling, into a Cargill slaughterhouse. Cargill co-operated by allowing cameras to film every stage of the process, except when cattle were stunned in the "knock box" – the killing of the animal. Nonetheless, some of the scenes were graphic. Nicole Johnson-Hoffman, Cargill's general manager at Cargill Meat Solution plant at Ft. Morgan, Colorado, conducted the tour. There was no need for the hidden cameras you often see with investigative stories. Johnson-Hoffman, a lawyer, was smart and articulate. She answered the questions with truthful answers and wasn't evasive. She even put in a plug for Temple Grandin when Ling said she was surprised how quiet the cattle were in the holding area.

I heard Grandin speak many years ago at a beef meeting. She is an American doctor of animal science and professor at Colorado State University, as well as a consultant to the livestock industry on animal behaviour. Grandin is best known for designing the sweeping curved corrals that are intended to reduce stress in animals going to slaughter.

After the slaughterhouse segment was taped, the show moved back to the studio with Nicole Johnson-Hoffman as one of the guests on the show. Oprah thanked her twice for allowing cameras into the Cargill plant. She was genuinely happy with Cargill because all the other slaughter facilities flatly refused her request.

Top: Lisa Ling with Cargill's plant manager. Below: Cargill's slaughtering methods.

Slaughterhouse live

It was good public relations for Cargill. Cargill is an international producer and marketer of food, as well as agricultural, financial and industrial products and services. Founded in 1865 by William W. Cargill, the privately held company employs 131,000 people in 66 countries. In 2010, Cargill had $107.9 billion in sales and other revenue. Cargill is based in Minnetonke, Minnesota.

The tour gave Cargill a chance to show viewers where meat comes from and how it is produced. In this case, production occurs in a state-of-the-art clean, modern facility with happy workers.

But I was peeved that Johnson-Hoffman didn't correct Oprah when she continually referred to the animals going to slaughter as "cows" when in fact they were "steers." She should have referred to the animals as "cattle."

If people are serious about buying a "cow" from a farmer, go ahead. Don't count on juicy roasts and steaks, however; they'll be tough. Have the cow ground up into ground meat and you will find it's going to be expensive when you add up all the costs. If you're looking for tender cuts, you want meat from a young heifer or steer that is 15-18 months of age.

While I'm on the subject of terminology, why is it that people confuse spring tillage and planting with "plowing the fields"? Most people don't know the difference between a disk and a seed drill. Each spring I hear the same thing. Are you finished plowing? Have you got all your plowing done? Farmers were all out plowing their fields. I explain that farmers plow, or do light tillage work, in the fall as spring plowing dries out the soil. And there just isn't time to plow in the spring. Fall plowing, spring tillage and planting!

They'll say, "Oh well, whatever you do on the land. I have no idea what all those machines are for."

Using the correct terminology is important. And Oprah, you aren't helping!

Meindert van der Galien is a Renfrew-area(Ontario) farmer and agricultural writer.

Classifieds

Anniversary

Lioessens, Friesland Smithers, B.C.

JOHN AND MARGARET BANDSTRA (Mulder)

will celebrate their
60th Wedding Anniversary
on March 20, 2011 DV.

Congratulations and love from your children, grandchildren and great-grandchildren.
We praise God for his faithfulness!

Box 2299, Smithers BC V0J 2N0
email: jbandstra@telus.net

Vacations

Holiday accomodation in Holland
with vehicle rentals and tours.
www.chestnutlane.nl

Cape Coral Pool Home for Rent -
3 bed, 2 bath, private heated pool & hot tub installed in 2007,
35 min from Fort Myers Int Airport,
15 min from beach.
Photos available **519-863-6965**

HALL'S
Housekeeping Cottages

Georgian Bay/Honey Harbour, located 90 min. north of Toronto

A Family Vacation

At Hall's Cottages We Offer:

- Newly renovated, clean two & three bedroom cottages
- All units are air conditioned
- Safe sandy beach with instant access to Georgian bay
- A park that is great for families and a children's play area close by
- Lund Fishing Boat rentals
- Free use of canoes and paddleboats
- Satellite TV
- Propane BBQ at each cottage
- Discounts available for off season
- Check out our specials on the web site

(705) 756-2462 1-877-425-5726
www.hallscottages.com
email: info@hallscottages.com

Classifieds

Christian Courier is published on the second and forth Mondays of the month. Deadline for each issue is 9 a.m. Tuesday, 13 days prior to publication date.
RATES: All personal and family announcements: $6.00 per square inch.
rose@christiancourier.ca
Display advertising re. businesses and organizations: $8.00 per square inch.
admin@christiancourier.ca
Inquires re: photos, personal ads, etc email above or call 1-800-969-4838
SUBMITTING YOUR AD:
e-mail – see above
Mail: 5 Joanna Dr
St. Catharines ON L2N 1V1

Obituaries

LINDA VAN DE POL (nee **Lise**)

Passed away peacefully at home,
surrounded by her loving family,
to be with her Lord
whom she loved so much
on Monday, February 14, 2011
In her 58th year

Beloved wife of Frank van de Pol
Cherished mother of:
Henry and Donna van de Pol
Adam and Amanda van de Pol
Jane and Steven Frizzel
Robert and Sara van de Pol
Richard and Shauna van de Pol
Leah van de Pol and Willem Kapper
Loving Oma of Cade, Logan and Claire

Her brothers and sisters
Ralph and Jessie Koolma-Lise
Brian and Rita Lise
Shirley Faber-Lise
Bill and Jill Lise
Luke and Shirley Lise
Ralph and Emmy Lise
Otto and Anna Marie Lise
Wayne and June Lise
And 46 nephews and nieces

Predeceased by her parents
Tom and Jane Lise and brother John,
Sister-in-law Susan Lise-van Dijken
and brother-in-law Fred Faber

The funeral service was held on
Wednesday, February 16, 2011
in the Drayton Christian Reformed Church.

Correspondence: Frank van de Pol,
RR 2, Moorefield ON NOG 2K0

July 6, 1932 February 20, 2011

After a short but courageously fought battle with cancer, peacefully went to be with her Lord and Saviour

JENNY VISSER, nee **Masselink**

Dearly beloved wife of Murray Visser
Much loved mother of
Jessica and Peter Carson
John and Michelle Visser
Alicia and Mike Hutchings
Yolanda and Craig Priddle
Cherished oma of Alex, Robin, Andrew, Jennifer, Sarah, Carolyn, Cameron, Emily and Olivia
Wonderful sister to the late Alice and the late Anthony VanNamen, Aukje and Don Wonnacott and the late Bill and Marilyn Masselink

A celebration of Jenny's life was held at Grace Christian Reformed Church in Scarborough on February 23, 2011

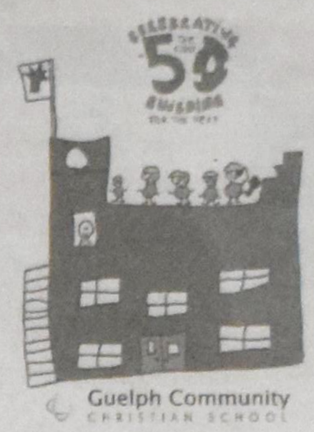
'The LORD said, "Well done, good and faithful servant. Enter into the joy of your LORD." (Matt. 25:21 NKJ)
It was to this joy that Jenny gave rich testimony to all her visitors during her illness.

Correspondence Address: M. Visser
100 Donalda Cres., Agincourt, ON M1S 1P2

Thank You

The staff and board of *Christian Courier* wish to thank all those who have generously donated for our campaign. We will do our best to ensure that funds are spent wisely.
Thank you also for the notes of support and encouragement. They are deeply appreciated.

Event



Guelph Community Christian School

formerly known as
John Calvin Christian School

is celebrating **50 years** of nurturing, educating and inspiring children. All former staff and students are invited to attend celebration festivities on

April 16, 2011.

For more information please contact us by phone 519-824-8860 or email 50celebrations@guelphccs.ca

Check us out on the web http://www.guelphccs.ca/50th.html.

Now available again... **Story Bible for Older Children**

by Anne DeVries

This 2 volume set tells the old and new testament stories one by one, vividly bringing them to life for your children.

CAN$29.95* / US$29.95* ea.
2 volume set:
CAN$55.95* / US$55.95*

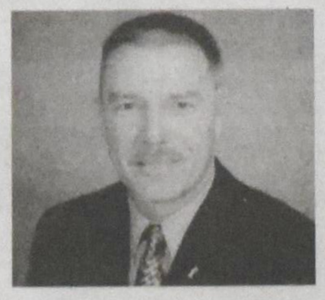
Old & New Testament - translation by Theodore Plantinga

Also available:
Bible Stories For Our Little Ones by W.G. Van de Hulst
CAN$29.95* / US$29.95*

* plus postage and GST/HST

Vanderheide Publishing Co. Ltd.
Please call us at 1-800-881-0705 or place your order online
www.goDutch.com/store
• **Fax:** 604-532-1734 • **E-mail:** windmill@godutch.com

FNHCS
6488 Smithville Road
PO Box 850
Smithville, ON L0R 2A0
Phone: 905-957-8172
1-877-340-9555
www.schoolfoundation.ca
office@schoolfoundation.ca



Henry J. Koornneef, CFP, CSA
Executive Director

CFP Certied Financial Planner™ CSA Certified Senior Advisor (CSA)™

Providing planned giving and estate planning resources and expertise

FOUNDATION for Niagara & Hamilton area Christian Schools

valentine/ merit *your travel professionals*

DISCOVER THE WORLD

- South America cruises
- African safari
- Canadian bus tours
- European river cruises
- Yangtze river etc...

Call us for all you travel needs.

Mississauga 905-890-5333 or 1-800-268-6144
London 519-472-2700 or 1-800-265-1141
TICO Registration #4499356

De Nederlandse COURANT

North America's oldest and most published Dutch language paper and exclusive aftermarket distributor of the Libelle and Margriet magazines in its 54th year of publication.

SPECIAL NEW SUBSCRIPTION OFFER

De Nederlandse COURANT: ❑ 1 year $15.00 (regular $30.00)
❑ 2 years $35.00 (regular $57.00)

❑ **Margriet or** ❑ **Libelle with De Nederlandse COURANT:**
❑ 1 year $100.00 (regular $150.00)
❑ 2 years $190.00 (regular $270.00)

Name:_____
Address:_____
City/Code:_____
Phone:_____ **E-Mail:**_____

Mail coupon with your cheque to:
De Nederlandse COURANT
2110 Hunt Crescent, Burlington ON L7M 2N9

Classifieds

Job Opportunities

Ottawa Christian School
is seeking qualified applicants
for a definite opening for a

part-time resource position

commencing in August 2011.
If you love Christ and his children, are a qualified teacher with special education training and are interested in being part of a dynamic team of educators we look forward to hearing from you.
For more information about the position or to send your resume and a statement of faith please contact:

Paul Triemstra, Principal
Ottawa Christian School
255 Tartan Drive
Ottawa, Ontario K2J 3T1

Tel: (613) 825-3000
Fax: (613) 825-4008
Email: paul@ocschool.org
Website: www.ocschool.org

Woodland Christian High School

invites applications for possible

Teaching positions

for the 2011-2012 school year. Teachers who are qualified to teach in the following areas are encouraged to apply:

Science
Physical Education
Technical Design/Shop
Humanities

Please address inquiries to John VanPelt, Principal at office@woodland.on.ca.
Information about Woodland Christian High School is available on our website at www.woodland.on.ca

Halifax Christian Academy,
located in Halifax, Nova Scotia,
is recruiting a

PRINCIPAL/ADMINISTRATOR

for pre-school-Grade 12 commencing April 11, 2011.
We are looking for an enthusiastic person of the Baptist faith with strong leadership abilities, administrative skills, vision and a passion for Christian education. Ten years teaching experience is required, preferably with teaching at both the elementary and secondary levels.

Applications will be accepted until Mar.31, 2011.

For a detailed job description and our Statement of Faith, please email:
HCAprincipalsearch@gmail.com.
Our website: halifaxchristianacademy.ca

Toronto District Christian High School,

an independent school serving 400+ students in Grades 9 to 12 in the Greater Toronto Area of Ontario, Canada, seeks an innovative, seasoned

Principal

The Principal will be:
- a practising Christian with a robust biblical worldview in education and a vision for developing it creatively to meet the demands of the 21st century;
- someone who understands and loves young people of all backgrounds, levels of ability, and learning styles;
- a lifelong learner in pedagogy, technology, societal trends, teen culture, etc.
- a collaborative mentor for staff, able to affirm, motivate, and challenge;
- an astute administrator and communicator, at ease and able to build cohesion in a diverse supporting community.

Candidates will hold a master's degree in Educational Administration (or equivalent) and have experience in both teaching and administration at the secondary school level. Salary will be commensurate with experience. Please visit **www.tdchristian.ca/search** for more detailed information relating to this position.

Review of applications begins immediately and will continue until the deadline of December 15, 2011.

Send cover letter, résumé, statement of faith, and an explanation of your philosophy of education and vision for leadership by email to:
search@tdchristian.ca or by mail to:
Principal Search Committee,
Toronto District Christian High School
377 Woodbridge Ave., Woodbridge ON L4L 2V7

Low Interest Rates?

Ever considered a charitable *GIFT ANNUITY?*

Sex and Age	Rate /amount	Charitable receipt	Tax Free	Taxable
Male 70	5.97% $1,194	$5,791	$1,084	$110
Female 75	6.20% $1240	$6,010	$1,202	$38

Amount based on sample of $20,000
Sample for joint life annuity (payable as long as either person is alive)

Male 75 & Female 75	5.59% $1,118	$4,889	$1,045	$73

Call or fax for an explanatory brochure and/or confidential no-obligation quotation.
Phone: 416-410-4244 | Fax: 416-465-6367 | www.linkcharity.ca

LinkCharity Canada Inc.

1-800-387-8146 | 45 Harriet St, **TORONTO**, ON M4L 2G1

The Prairie Centre for Christian Education (PCCE)

"Supporting Transformational Christian Education"

PCCE will open its doors in August of 2011 at the King's University College in Edmonton, Alberta. PCCE's vision is that "every Christian educational community in the Canadian prairie region will be supported in the challenge of providing transformational Christian education."

PCCE is seeking the services of a

full time **Director of Learning**.

Working here, you will be given the opportunity to shape and support the future of Christian schooling in the Canadian prairies.

For more information and a detailed job description, please contact
Elco Vandergrift at 403 782 5174 (elco@paocs.ca)
Send resume & cover letter by April 1, 2011 to:
Prairie Association of Christian Schools
Attention: Elco Vandergrift
200, 5001-52 Street
Lacombe, AB T4L 2A6
Email: office @paocs.ca

Tollendale Village

Tollendale Village
A Christian Retirement Community
274 Hurst Drive, Barrie, ON

is seeking applications for an

Executive Director

Responsibilities include the senior management of Tollendale Village including effective delivery of all programs and services to a current population of approximately 400 seniors, and senior leadership of a new 160 bed Nursing Home. In addition this individual will also be responsible for the strategic and operational leadership as well as the financial direction of the facility and implementation of Board policy decisions.

As we are an inter-denominational Christian Retirement Community with over 400 residents, candidates should be comfortable relating to seniors from a variety of Christian backgrounds.

At least 10 years of leadership and management experience in a **Senior's Facility is a pre-requisite.**

For more information about our Facility please visit our website at **www.tollendalevillage.ca**

Please submit your resume along with cover letter, by March 28, 2011 to:
D. VanLeusen, Board Secretary
274 Hurst Drive
Barrie, ON L4N 0Z3
Or by email: debvanleusen@hotmail.com

No applications in person please.
We thank all those who respond; however, only those selected for an interview will be contacted.
Salary: Commensurate with experience
Other: This position has become available as a result of the retirement of the present incumbent.
It is expected that this position will be filled sometime in May, 2011

A **charitable** gift **annuity** offers:

REDEEMER UNIVERSITY COLLEGE

- the peace of mind of a guaranteed lifetime income, largely tax free
- the satisfaction of knowing that you will be providing a future gift for Redeemer University College

Blended rate of 6 - 10% (capital returned & interest) for those over 65.
Please contact us for your own confidential, no-obligation quote.
Information available on other gift-planning options as well.

Christian Stewardship Services

Redeemer University College 777 Garner Road East, Ancaster, Ontario L9K 1J4
905.648.2139 x4522 (James) stewardship@redeemer.ca

Pass it on?

If you enjoyed this issue of *CC*, email Ineke at:admin@christiancourier.ca or phone 905-937-3314 to receive nine more free copies in the mail.
We appreciate it when you help us promote *CC* by showing others that this paper is worth taking a closer look at!
We need you to encourage others to subscribe.

Congratulations again to the winners of our longest-running subscription contest!

Five families have been reading various versions of CC for 61 years: William Harbers, Hank and Riek Postma, Harry DeJong, Fred and Dorothy Boonstra and Jim Aukema. Each family will receive two free subscriptions to Christian Courier to give to family or friends. The winners can contact Rose (rose@christiancourier.ca or 1.800.969.4838) with mailing addresses to get those started.

Classifieds

Tim Hudak to address Niagara Conference

The CCBF will hold the first of a series of regional conferences on Saturday, April 2 at Redeemer University College in Ancaster from 9 a.m. to 3:30 p.m.

The keynote speaker will be Hon. Tim Hudak, Leader of the Ontario Progressive Conservative Party.

Workshops will be offered by John Kuypers, John Vandeweerd and the Redeemer business faculty, staff and business students.

Cost for the one-day conference, including a buffet lunch, is a modest $40.

There will also be exhibits by several of our members.

Register online at www.ccbf.org and follow the links. CCBF members are encouraged to bring a friend, colleague, spouse.

For further details go to www.ccbf.org. You can either pay online or at the door. Seating is limited so register early. Registration will close automatically as soon as the seats are sold.

Canadian Christian Business Federation

How can you benefit charity AND your family?

CSS offers advice on many ways to **benefit charity and still benefit your family.** Confidential visits made across Canada.

Connecting Donors, Charities & Ministries

Christian Stewardship Services 1-800-267-8890 | admin@csservices.ca **www.csservices.ca**

MEESTER INSURANCE
Smithville, Ont.
Phone:
905-957-2333
or
1-800-465-8256
www.meesterinsurance.com

Winter Bookkeeping & Tax Service
4184 Mountain St.
PO. Box 844
Beamsville, ON L0R 1B0
Ph: 905-563-4471
Fax: 905-563-4696
Email: wbts@bellnet.ca

BAKKER
BARRISTER & SOLICITOR
1 Keefer Road
St. Catharines, Ontario L2M 6K4
Email: bert@bakkerlaw.ca
East of Lock 1 - on site parking
905-688-9352
Albert J Bakker

BK Printing
578 Upper James
Hamilton, ON L9C 2Y6
905.574.0822
1.800.247.0155

For all your printing needs.

Kathie & Brian Bezemer
bezemer@digitalartandgraphics.com

Unique Oak European Furniture
at the
Furniture Barn
Imported from *Belgium* & *Holland*
'Old World' Craftmanship & Comfort
Couches, Chairs
Tables, Wall Units
Decorative Items
'Dutch Bikes'
'Pop in & enjoy a cup of coffee'
appointments / info call: 905 **563-0209** Herman & Janny Dunnink
51383 Hewitt Rd. Wainfleet hjdunnink@hotmail.com
www.hollandfurniture.ca

Voortman
Traditional family baking. Quality guaranteed.

Having a HARD time finding the RIGHT fit?

LET US PROVIDE THE SOLUTION
HOME / AUTO / LIFE / DISABILITY
FARM AND AGRICULTURAL INSURANCE
COMMERCIAL / BUSINESS INSURANCE

P.V.&V. Insurance Centre Ltd.
Tel: 1 866 694 7276 | 905 632 6192
www.pvv-insurance.com

MEESTER INSURANCE CENTRE
Tel: 1 800 465 8256 | 905 957 2333
www.meesterinsurance.com

P.V.&V. Financial Centre
Tel: 905 632 6192
www.pvv-insurance.com

o/b P.V.&V. Insurance Centre Ltd.

Free Estimates
DYKSTRA BROS. ROOFING
St. Catharines: (905) 646-0199
Beamsville: (905) 563-7374
Burlington: (905) 634-6978
Email: info@dykstrabros.com
Website: dykstrabros.com

MERRITT FUNERAL HOME
287 Station St.
Smithville, ON L0R 2A0
Serving Families for 4 Generations
Director: **Thomas C Merritt**
Fax 905-957-1371 Ph: **905-957-7031**
Website: www.merritt-fh.com FSAC

JERRY'S AUTO BODY
(Beamsville) Inc.
Serving Beamsville and area since 1969
•Complete Collision Repairs
•Quality Refinishing
Jerry Gerritsen 5529 Regional Rd. #81
Alan Gerritsen Beamsville ON L0R 1B3
Phone/Fax: **905-563-7702**

R. HAALBOOM, Q.C.
Barrister Solicitor Notary
Richard Rijk Haalboom, Q.C., B.A., J.D
7 Duke St. West **Ph: 519-579-2920**
Suite 304 **Fax: 519-576-0471**
Kitchener, Ontario N2H 6N7
E-mail: richard@haalboom.ca

CALENDAR OF EVENTS

Mar 11-12 The Woodstock Dutch Theatre group presents *Vell kabaal op 'Clingendael'* Market Centre Theatre, **Woodstock,** Ont. March 11, 8 pm. March 12 at 2:30 and 8 pm. For more information, call 519 283 6285 or 519 424 2985 or see ad Feb 14 issue.

Mar 19 The Woodstock Dutch Theatre group presents *Vell kabaal op 'Clingendael'* Market Centre Theatre, Memorial Community Hall, **Blyth**, Ont. at 8 pm. For more information, call 519 283 6285 or 519 424 2985 or see ad Feb 14 issue.

Mar 25 The Woodstock Dutch Theatre group presents *Vell kabaal op 'Clingendael'* Dutch Canadian Hall, **London**, Ont at 8 pm. For more information, call 519 283 6285 or 519 424 2985. See ad Feb 14 issue.

Mar **25** Benefit Concert: *Change of Scene*, a vocal band, will be performing the music of the Gaither Gospel Group at Rehoboth CRC, Bowmanville, ON, Friday night, 7:30, $15.00. All proceeds to benefit NILDCanada. For more information, please contact dvandemeent@knoxchristian.com or www.nildcanada.org

Apr 2 Niagara region CCBF conference at Redeemer University College, Ancaster, Ont. Progressive Conservative Party Leader Tim Hudak will be the keynote speaker. Registration is available online at ccbf.org See article p. 22 Feb 28 issue.

Apr 9 The Woodstock Dutch Theatre group presents *Vell kabaal op 'Clingendael'* Great Lakes Christian College, **Beamsville**, Ont. at 2 pm. For more information, call 519 283 6285 or 519 424 2985 or see ad Feb 14 issue.

Apr 8-10 Marriage Encounter weekend. **London, Ont**. Register at www.reformedme.org

Apr 12 Talking Book Library Open House: 4-7 pm at 3844 Stouffville Rd, Stouffville. The Talking Book Library is a national program funded by cbm Canada (formerly Christian Blind Mission). It provides over 2,000 audio books of high quality Christian material to Canadians with blindness or print disabilities, free of charge. See **cbmcanada.org/tbl** for more information.

Apr 16 Guelph Community Christian School, formerly known as John Calvin Christian School, is celebrating 50 years of nurturing, educating and inspiring children. All former staff and students are invited to attend celebration festivities. For more information please contact us by phone 519-824-8860 or email 50celebrations@guelphccs.ca Check us out on the web http://www.guelphccs.ca/50th.html .

DISCOVER ST. CATHARINES NEW CHRISTIAN LIFESTYLE COMMUNITY

SUNSET HOMES REDEVELOPMENT

PREMIUM 55 PLUS LIVING from the low $200's
45 select suites up to 1291 sq.ft. in 4 storeys
Ideal location in mature neighbourhood, shopping, amenities plus

Sales Hours: Thurs. 10 a.m.- noon & 2-4 p.m. • Sat. 2-4 p.m. or by appointment
Sunset Homes - 2 White Street St. Catharines • www.sunviewgardens.ca

For More Information Please Call
GARY PRINSEN 905.935.7690 or JOHN VRIEND 905.934.7684

Wallaceburg Bookbinding
& MFG. CO. LTD.

We Bind, Rebind and Restore

Save money– Don't buy replacements!

Churches: Send us one of your hymnals as a sample and we will rebind it at no cost. *Normal price for quantities of five or more-$8.75*

Personal Orders: We will bind short run editions e.g. family histories as well as rebinding and restoring personal books.

1-800-214-2463 FAX (519)627-6922
95 Arnold St. Wallaceburg ON N8A 3P3 http://wbmbindery.com

★ 40 YEARS OF SERVICE ★

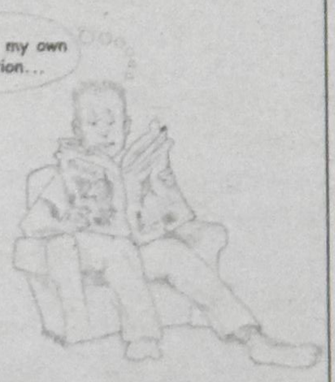
CRC EXTENSION FUND
"...serving Christian Reformed churches and Christian schools since 1970"

Your funds will be invested in Christian Reformed Church and Christian school building projects in Canada.

New rates to March 31, 2011
We pay **2.75%** on CRC deposits.
Earn approx. **3.0%** on RRSP/RRIF/TFSA

Write: Christian Reformed Extension Fund
45 Harriet St, Toronto ON M4L 2G1
Email: harry@crcextensionfund.org
Call: **416-461-1207** **Fax**: 416-465-6367

Reading a hand-me-down copy?

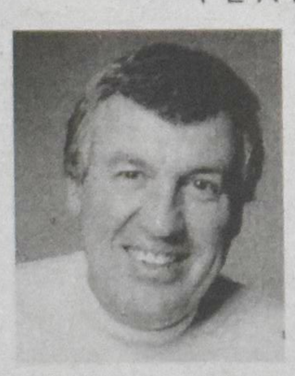


Call 1-800-969-4838 or email rose@christiancourier.ca or go to.**christiancourier.ca** to get your own *Christian Courier* – earlier, and intact.
Electronic subscriptions also available.

Put our experience to work for you.

THE KLOET SCHURINGA TEAM RE/MAX

Outstanding agents. Outstanding results.



George Kloet
Sales Representative
gkloet@trebnet.com
www.georgekloet.com

Pauline Schuringa
Sales Representative
pschuringa@trebnet.com
www.paulineschuringa.com

RE/MAX Realty Enterprises Inc., Brokerage Tel.905.855.2200
1697 Lakeshore Road West
Mississauga, ON L5J 1J4

MARANATHA HOMES

Living **independently** in Christian **community**

MARANATHA HOMES, located in south Burlington near many amenities, is a place where Christian seniors can enjoy independent living in community with others.

- Reasonable rent rates at $768 per month
- Newly renovated units
- Award winning architectural design
- Well maintained building and grounds
- No condo fees or utility bills

All this and more make Maranatha Homes an attractive and affordable accommodation for seniors.

For further information contact: Rosanne van der Woerd,
109-3260 New St.
Burlington ON L7N 3L4
905-681-0311
Email: rvanderwoerd@gmail.com

From Cambridge to Cambodia with CRWRC

Bethany Van Lingen

At an age where most would be ready for retirement, Rick and Edith DeGraaf left their farm in Cambridge, Ont. for Phnom Penh, Cambodia to work with the Christian Reformed World Relief Committee (CRWRC). It wasn't an easy decision to make.

Rick, 59, had worked for more than seven years with Christian Stewardship Services (CSS) to help churches in Canada better use their gifts for God. Going to Cambodia meant leaving that job. It also meant ending Rick's stewardship column in *Christian Courier*, which he wrote bi-weekly for almost five years.

The couple asked their family how they felt about the move. "We gave them our blessing. I think he's really been called to be a part of mission work. He's been an example of how to live wisely and of doing the most with the gifts you've been given," 27-year-old son Curtis DeGraaf, a plumber, says. Giving up Rick's position with the CSS and entrusing the farm to Curtis and daughter-in-law Kira, the couple returned to Asia, having also served in Bangladesh and India.

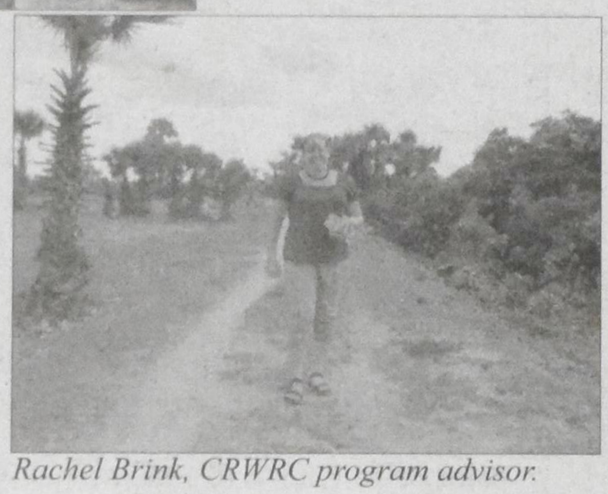
"All things fell into place and I could see that Edith and I, in the fall of our lives, could offer something to the young people here [in Cambodia]," Rick says.

Passion for people

Cambodia is bordered by Thailand, Vietnam and Laos. Now, two years after arriving, the DeGraafs have settled in. Edith, 57, teaches English and painting classes and is working on a cookbook of expatriate recipes made with Cambodian ingredients. As the country consultant for CRWRC in Cambodia, Rick oversees all the work the staff do to help the Cambodian people overcome poverty and injustice.

"You can see his passion for the people he works with and for the Cambodian people. He's a great servant-leader," Rachel Brink says, program advisor with CRWRC in Phnom Penh. Rick is in charge of a staff of 20 and a multi-million dollar budget.

"He never boasts about the grandness of his work, but he is focused instead on discipleship," says John Vanderstoep, pastor at Maranatha Christian Reformed Church in Cambridge, the DeGraafs' supporting church. The CRWRC in Cambodia works to help local leaders and pastors organize programs to address issues in their communities. This emphasis on people is one that the DeGraafs share. "[The DeGraafs] are very good at being focused on people. They have an incredible ability to sit and listen. They give everybody all the time that they have," Vanderstoep, 45, explains.



Rachel Brink, CRWRC program advisor.

In order to be able to better communicate with the people of Cambodia, the DeGraafs have been learning Khmer. Khmer is the official language of Cambodia, although French and English are spoken as well. "Knowing the language is great for meeting people in the community. They really appreciate how hard we are trying to learn their language," Edith says. CRWRC has been working with the people of Cambodia since 1998.

It took a decade for Christian leaders, scattered by the Khmer Rouge, to come together again and express a desire for the CRWRC to be in their country. The CRWRC helps the church in Cambodia witness in a society that is 95 per cent Buddhist. It uses its Christian worldview to address the ethnic tensions and gender inequalities that still exist in Cambodia.

"We are building reconciliation from a history where there is a lot of mistrust," Ida Mutoigo says, director of the CRWRC.

Under Pol Pot, leader of the communist regime, executions, forced labour and starvation left at least 1.5 million Cambodians dead. "Pol Pot's regime decimated all of the professional class. So, there is a legitimate question asked by people over there: How do I manage something if I don't have an education?" says Mutoigo, 50, of Hamilton, Ont.

The literacy rate in Cambodia is only 73 percent as of 2004, with 84 percent of men literate and 64 percent of women. Poverty is also a concern in the country. In Cambodia , 31 percent of the population was living below the poverty line in 2007.

The sex trade is fueled by this poverty. "The sex trade is so disheartening. It's everywhere and it's a blatant part of the tourism industry in Cambodia," Brink says. By offering technical skills training in areas like farming, the CRWRC staff is working to lessen poverty in Cambodia.

"We're helping people to build up their lives so that they don't feel so desparate that they feel like they have to join the sex trade."

Bethany Van Lingen (bethany.vanlingen@gmail.com) is a first-year Bachelor of Journalism student at Ryerson University in Toronto.

Sudoku 9x9 - Medium (135573059) www.sudoku-puzzles.net

	9						5	
4				3				7
6			8		4			1
		8	3		5	2		
				1				
		4	7		2	6		
5			6		8			9
9				5				6
	3						8	

Odds and Trends

Food: behind the scenes

Long before there were coffee shops and corner booths, farmers shared tips with each other on how to improve production. Since 1971, the Consultative Group on International Agricultural Research (CGIAR) has formalized this process: it co-ordinates agricultural research around the world in order to reduce poverty and hunger. Some of the outcomes of CGIAR's research include controlling the cassava mealybug in sub-Saharan Africa; developing drought-tolerant maize for Eastern Africa and flood-tolerant rice for Bangladesh; and adapting "zero-till" technology for combined rice-wheat fields in South Asia. Now, 40 years later, CGIAR is re-shaping itself to include research into rural development, environmental protection and policy changes (**cgiar.org**). Without the efforts of CGIAR researchers, it is estimated that "world production would be five percent lower . . . and world [food] prices would be 21 percent higher." It's something to keep in mind next time the grocery bill seems sky-high.

Mashed, baked, boiled or . . . saved

A new foundation called Roots for Life plans to honour an unusual group of Heroes. Their title comes not for rescuing people from fire or water, but from starvation. By donating money to save a native potato variety in perpetuity, these people are being called the food security heroes of future generations.

After rice and wheat, potatoes are the third most important food crop in the world today. "Since potatoes were first introduced into Europe nearly 500 years ago, the humble tuber has fed large parts of the world and saved populations from famine," Roots for Life explains (**rootsforlife.org**). Although potatoes used to be considered a Western staple, developing countries now grow more potatoes for food than developed countries do, with China and India leading the world in total tonnage produced.

"Yet 95 percent of the commercially grown potatoes today, a market worth $650 billion annually, are derived from just 25 varieties. Native potatoes exhibit great biodiversity and many undiscovered traits could provide answers to our future on this planet." Organizations such as the International Potato Center (CIP) in Lima, Peru, work towards "unleashing the potential of potatoes and sweet potatoes"– crops they believe are the key to reducing poverty and enhancing sustainable development.

CIP's gene bank in Peru currently holds 4,235 varieties of native potato, which the Roots for Life Foundation hopes to safeguard long-term with its fundraising efforts. The gene bank also contains over 1,000 wild species and sub-species crucial for genetic diversity. This potato collection is described as "a trust fund for [humanity's] survival."

Each Hero donates $5,000 U.S., the equivalent of protecting one variety in perpetuity. As soon as enough Heroes have been found, Roots for Life will etch their names on a wall in Svalbard, Norway, home to the famous Global Seed Vault.

Although saving four thousand types of potato will cost over $21 million in total, it's actually "less than the cost of the French fries sold every 24 hours in the United States alone!"

Angela Reitsma Bick